

AMERICA

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Chronicle

Home News.—On August 31, the Senate passed the House bill for the payment of a bonus to soldiers and sailors of the World War, by a vote of 47 to 22. As the

Bonus Bill Passed by the Senate Senate made several amendments to the measure, the bill was sent back to conference for the purpose of harmonizing the differences. Twenty-seven Republicans and twenty Democrats voted for the bill, and fifteen Republicans and seven Democrats against it. Five Democrats and five Republicans were paired for the bill, and eight Republicans and two Democrats were paired against it. There were seven absentees unpaired. The cost of the "Soldier Bonus" under the McCumber bill will reach the total of \$3,845,659,481, exclusive of the \$350,000,000 appropriation for reclamation projects, which will in time be paid back to the Government. Granting that 75% of the ex-service men will elect to accept the certificate plan, 22½% farm, home and land settlement aid, and 2½% vocational training, the finance committee estimated the cost of the bonus as follows: certificate plan, \$3,364,909,481; farm, home and land settlement, \$412,425,000; vocational training, \$52,325,000; cash, \$16,000,000. There is a general expectation that President Harding will veto the bill, although he has not made any official statement on the subject. It is also generally admitted that the measure

in its present form violates principles laid down by the President in suggestions he made for its terms. It is recalled moreover that he made known to Congress last year, that the Treasury was in no condition to stand the enormous additional expense which the cash bonus would entail. No indications have been given that Mr. Harding has changed his attitude since then. To all who asked what his intentions were, he declined to make any statement as to whether he would or would not disapprove the measure. Nevertheless, he declared several times that his position had not changed since he informed Chairman Fordney of the House Committee on Ways and Means that he would not approve the imposition of any additional taxation to pay a bonus except through a sales tax. Secretary of the Treasury Mellon on August 31, indicated that his own estimate of the measure was the same as when he urged his objections against it last spring. The effect of the renewed agitation for the bonus was closely watched by the Treasury Department. It was noticed in that department that ever since the passage of the McCumber bill by the Senate was looked upon as certain, Liberty and Victory bonds had depreciated in value, and a further drop in value is expected until the fight for or against the bonus is settled one way or another. The Treasury position with regard to the Simmons amendment which authorizes the use of payments on the foreign debt is that it is an illusion and a deception designed by Congress to make the ex-service men believe that they can get "blood out of a turnip." With a deficit of \$500,000,000 facing the Government there will not be any money available for a long time to pay any part of the bonus grants. The Treasury is now at work preparing a statement of the Government's present financial condition for the guidance of the President in dealing with the measure.

If not vetoed by the President, the Bonus bill will become effective January 1, 1923. Should the President decide to veto the bill, it will take sixty-four adverse votes in the Senate to override his veto. Thirty-three votes will be necessary to uphold the veto. The constitutional rule requires that two-thirds of both Houses are necessary to place a bill on the statute-book over the disapproval of the President. Two-thirds of the present membership of the Senate is sixty-four. Thirty-two Senators are now looked upon as certain to vote to sustain a veto. One and perhaps two more are likely to stand by the President. The prospect is, therefore, that the veto will be sustained. The

figures show how close the vote will be if Mr. Harding sends a veto message to Congress.

The United States Government caused a startling surprise in railroad circles everywhere, when on September 1, Attorney General Daugherty, appeared personally before Federal Judge James H. Wilkerson, in the United States District Court, Chicago, and after a severe arraignment of the unions' conduct, obtained a temporary injunction against them, one of the most drastic ever issued in this country. The injunction restrains the striking shopmen, and all the officers and members of their unions and affiliated organizations in the American Federation of Labor, from interfering in any way with the railroads of the nation. There is no concealment of the fact that by means of this temporary injunction, returnable to Court September 11, the United States Government expects to break the strike of the 300,000 shopmen who walked out July 1, as a protest against the wages and working conditions prescribed by the United States Railroad Labor Board. As issued, the injunction obtained in the Chicago Federal Court, restrains the Federated Shops Crafts from continuing their strike, and is intended, according to the Federal Government officials themselves, to keep the railroads operating and free from interference of every kind.

The injunction, the drastic nature of which is recognized both by the union leaders and the Government officials, specifically forbids picketing, loitering around railway shop-workers, or entrances to their places of employment, inducing workers to quit their jobs, threatening, taunting or annoying railway employes, either at work or at their homes. It also forbids the use of union funds to carry on the strike; holding strike meetings or issuing statements to newspapers dealing with the conduct of the strike; directing progress of the strike by letter, telephone or newspaper statements, or in other way "issuing any instructions, requests, public statements or suggestions to any defendant (union officers) or to any official or member of any of the associated labor organizations with reference to their conduct," while they are on strike; committing violence or attempting to commit violence on the person of any railway employe or damaging any railroad equipment or property; conspiring with others or encouraging others to do any of these things.

In requesting the injunction of the Federal Court, Attorney General Daugherty reviewed the history of the strike and detailed some of its consequences. In California alone, Mr. Daugherty said, more than \$75,000,000 worth of fruit and produce had been destroyed because of the failure of the transportation system. According to the Attorney General, fifty per cent of the engines of the nations railroads had been rendered useless by lawless activities since the strike began. A thousand mail trains had been discontinued, thousands of loaded freight cars

had been held on side tracks for weeks, thousands of locomotives stood idle in the yards, numerous industrial plants were suspended for want of fuel and material, and thousands of workmen were deprived of the opportunity of working for their families. Mr. Daugherty declared that the time had come to demonstrate that the Government was bigger than the labor unions or other combinations. "No labor leader or capitalistic leader," he said, "nor organization or association of any kind or kinds, or combination of the same, will be permitted by the Government of the United States, to laugh in the frozen faces of a famishing people without prompt prosecution and prompt punishment."

The threat of a general strike was organized labor's reply to the action of the Chicago Federal Court. In the course of an attack on the Court order as illegal and provocative of Bolshevism, Mr. Samuel

Labor's Reply Gompers, President of the American Federation of Labor, said that the matter of recommending a general strike would be taken up by September 9, by the Executive Council of the Federation. Neither Mr. Gompers nor the Executive Council has the power to call out all the members of organized labor, but its recommendations would have a far-reaching influence on the action taken by the various trade unions composing the American Federation of Labor. Mr. Gompers declined to say whether he would make such a recommendation. The heads of organized labor are in a resentful, perhaps even a defiant, mood against what is described as one of the most sweeping injunctions ever issued in a labor dispute. But it is doubtful if all the members of organized labor could be called out on a sympathetic strike with the railway shopmen. It is believed, for instance, that the 500,000 bituminous miners who have just returned to work after a strike of nearly five months' duration, would not jeopardize the points gained by quitting work once more. In his vigorous condemnation of the injunction order issued by Judge Wilkerson, Mr. Gompers declared that it was in direct contradiction with sections VI, XIX and XX of the Clayton Anti-Trust act passed early in the Wilson administration. The labor leader called the injunction "outrageous" and a "process for the manufacture of radicalism and Bolshevism." He added that he belonged to no political party, but that the "whole procedure bore out Thomas Jefferson's warning of usurpation of power by the courts. And in this case, it has been spurred on by the Government of the United States."

In view of the injunction just issued by the Chicago Federal District Court and of the answer to it framed by the President of the American Federation of Labor, it is interesting to note that the American Federation of Labor claims a membership of 4,000,000. It consists of 111 national and international unions and contains about 34,000 local unions. Five railway unions, those namely of

the engineers, trainmen, firemen, enginemen, conductors and switchmen—are not members of the American Federation of Labor. These unions claim about 500,000 members. The great majority of workers are not unionized. Amongst the latter are 12,812,701 in manufacturing or mechanical work; 3,066,305 in transportation and 1,090,854 in mining. Some estimates place the number of union men in the United States at less than 4,000,000.

The anthracite strike came practically to an end September 2. On that date, Senators Pepper and Reed presented a peace plan in Philadelphia by which the hard

Hard Coal Strike

coal mines, idle for five months, were, under certain conditions, to resume work by September 11. Declaring that the plan of the two senators, which was agreed to by the operators and the United Mine Workers, will be "acclaimed by every right-thinking man throughout the hard coal region," the wage scale committee of the United Mine Workers ratified the proposed scheme and thus officially brought the protracted strike to an end. The mine leaders also unanimously approved the provision in the plan to form a separate anthracite coal commission to investigate conditions in the hard coal fields. Almost simultaneously the leaders announced that the miners would be back at work September 11. Immediately after the conference, John L. Lewis, President of the United Mine Workers, made the following statement: "The terms of the contract represent a most decisive victory for the miners, and mark the failure of the tremendous drive of the operators for a reduction in wages and a lowering in the standard of living of the anthracite mine workers."

The terms of the agreement settling the strike are as follows: The contract in force March 31, 1922, to be extended to August 31, 1923; the production of coal to begin at once; the miners and operators to join in a recommendation to Congress that legislation be forthwith enacted creating a separate anthracite coal commission, with authority to investigate and report promptly on every phase of the industry. The continuance of production after the extension date include such terms as the parties may agree upon, in the light of the report of the commission. The men will return to work, Mr. Lewis declared, as soon as the agreement has been ratified by the tri-district convention. The members of the committee asserted that the plan would be accepted by the convention. They said that it would be likely that many of the miners will go into the mines by September 7 or 8, and that mining operations would be in full swing in Pennsylvania by the week beginning September 21. The strike will go on record as the longest in the Pennsylvania coal mines. The great struggle of two decades ago lasted 154 days, while the present one lasted 157. Government, economic and industrial experts admit that it would be safe to place the loss

caused to the country by the strike, in the setback to industry, the increased costs, the loss in wages, the loss on profits normally accruing, the setback to the process of deflation, at two billion dollars.

France.—The Reparations Commission at its session in Paris, August 31, reached a compromise decision on the German request for a moratorium for the remainder of the present year. A formal moratorium was rejected, but the German Government is not required to make cash payments until next year. The compromise is due to the action of Belgium. Under her priority claims, 275,000,000 gold marks were to be paid to Belgium, August 15, September 15, October 15, November 15, December 15. Instead, Belgium declared her willingness to accept German Treasury six-month notes. These notes are to be guaranteed, if possible, by an arrangement directly between Brussels and Berlin. In case the two Governments fail to reach an agreement, the German Government is to deposit in the bank of a neutral country 270,000,000 gold marks as guarantee for payment of the notes. The Belgian compromise plan was accepted unanimously by the commission, M. Dubois, the French member of the commission voting with his colleagues after consultation with Premier Poincaré.

From an economical point of view the decision merely postpones the German cash payments for a few months. But the political importance of the compromise may not be without significance. For the present at least, it narrows the threatening breach between England and France and puts off indefinitely any military action by France along the Rhine. The agreement also carries with it the prospect of an international debts conference in November. This means that the German Government will be given another chance to prove its good-will by balancing its budget and halting its issue of paper money. The plan adopted on August 13 means that on the decision reached Mr. Lloyd George and Premier Poincaré now stand together. This accord of the two Ministers is looked upon by knowing observers as a partial reparation of the damage done to Franco-British relations at the recent London Conference which ended in disaccord.

In a covering letter notifying its decision to the German Government, the Reparations Commission says that in view of the fact that the commission has not seen fit to grant the moratorium requested by the German Government, it did not think it proper to pronounce on the proposals outlined by the latter with the view of securing strict execution of the coal and timber deliveries prescribed by the Reparations Commission. The commission, however, reserves the right to require the enforcement of measures similar to those proposed by the German Government, if in the future, coal and timber deliveries are not satisfactorily carried out. Participation in the discussion of the moratorium question before the commis-

sion by Colonel James A. Logan, Jr., representing the United States, who, heretofore, had assisted only as an unofficial observer, caused some caustic comment in the French press. According to statements made by the opposition press, Colonel Logan had urged the adoption of the Belgian project. But the Associated Press was authoritatively informed that Colonel Logan did not favor any particular proposal, and that his effort was mainly directed at reaching an agreement along equitable lines. He insisted upon the necessity of equitable terms for all concerned, but made no mention of concrete proposals. In Berlin, the news that a modified form of the Belgian compromise proposal had been found acceptable, was received with satisfaction in both government and diplomatic circles. It is not expected in the German capital that there will be any difficulties in the direct negotiations with Belgium. The present substitute measure whereby Germany is asked to pay Belgium with an issue of Treasury bills is viewed in German official circles as yielding only a restricted measure of temporary relief, as Germany, according to their assertion, is not in a position to provide a sinking fund for their ultimate redemption.

Jugoslavia.—More than a year has now passed since the present Constitution was adopted in Parliament by 196 against 35 votes, no fewer than 161 Representatives

absenting themselves from the voting.

*Kulturkampf
in Jugoslavia*

The practical working of this Constitution can therefore be safely studied at the present time. Three of its provisions in particular are of special importance to Catholics. They deal with preaching in the churches, intercourse with the Holy See, and religious instruction in the schools.

Article 12 of the Constitution contains the following passage: "The representatives of the various denominations may not abuse their spiritual influence for party purposes, be it in the prayer-houses (churches), be it in writings of a religious character, or be it otherwise in the fulfilment of their official duties." This means, in other words, that neither the priest in his sermons nor the Bishop in his pastorals may touch upon anything that can be interpreted as containing political propaganda. Unfortunately the preaching of the Word of God and the spreading of His Kingdom can always be misconstrued as agitation in the interest of the "clerical" party. The State officials claim for themselves the competence of deciding what belongs or does not belong to faith. The purpose of the law was to prevent the champions of the Church from defending her in the present time of the *kulturkampf*, since they are not permitted to warn the Faithful against laws of an irreligious nature and opposed to the rights of the Church. They are to remain silent when there is question of civil marriage or when religious instruction is to be excluded from the schools. If they refuse they are at once accused of violating Article 12 of the Constitution. The Catholic Representatives

fought in a solid body, with fearless valor, for the liberty of the Church, yet all they could accomplish was to bring about a ruling that action should not be taken against a priest except when an accusation had been formally made. But since spies can be stationed for this purpose in any congregation numerous accusations have been made and priests sentenced to the paying of fines.

In regard to intercourse with the Holy See, Article 12 says: "The listed and recognized denominations may continue connection with their denominational heads outside our boundaries in so far as the regulations of the various denominations demand this. The nature and manner of this connection will be regulated by a special law." The aim of all this is clear; the civil authorities desire that all rulings of the Apostolic See should be made subject to their approval. As a matter of fact the Bull of Renewal for the Greek-Uniat Bishop of Krisevoc was suppressed. In the Vojvodina, i. e. the part of Hungary which was handed over to Jugoslavia, the entire correspondence of the Catholic clergy had to be delivered up in pursuance of a decree of the Ministry dated December 23, 1921. Consequently the priests can no longer correspond with their Ordinary, the Archbishop of Kalocsa, without submitting their letters to government censorship. His own communications must follow the same course. The excuse offered for this impertinence is the danger of Hungarian propaganda.

In the school question Article 16 of the Jugoslavian Constitution leaves it to the parents to determine whether their children are to attend any religious instruction, but in no case is this instruction to be entrusted to the priests. It is to be left to the teachers, whom the State itself is to appoint. The law reads: "The entire popular school instruction [Art. 2. The Hour of Religious Instruction] is to be conducted in the State schools by the teachers whom the State appoints." Now it frequently happens that the public instructors of the Catholic children are schismatics, Mohammedans or infidels. Yet from these men pupils must receive their religious instruction, unless the parents determine they are to receive no religious teaching in the school at all. The Minister of Religion still further claims the authority of giving his approval to the books to be used in religious instruction. The erection of Catholic schools is no solution, since these are in danger of being at once taken over by the Government.

To make matters worse, it is demanded that even in purely Catholic sections the Serbian-Orthodox feast days be celebrated by the children. The same regulation abrogates the celebration of the feast of St. Aloysius, patron of youth, and places such difficulties in the way of those who would conduct the customary "spiritual exercises" or retreats that it is physically impossible to give them. Instead the young people are to be brought up in the spirit of the *Sokols*, as the anti-religious gymnastic organizations are called. Parents, therefore, have good ground to be apprehensive for the future welfare of their children.

Who Will Rule Hungary?

EUGENE WEARE

Special Correspondent for AMERICA.

NO discussion of Hungary is complete without some reference to the very interesting problem which now exists regarding the supreme ruling power in that unhappy land. It will be recalled that for a thousand years and up to the final crash in the twilight days of the war, Hungary had been a monarchy. Under a special arrangement which had existed for a long number of years, the Austrian Emperor was also the King of Hungary but not, be it understood, because he was the Austrian Emperor but rather and solely because he was the Apostolic King of Hungary. The distinction is important and failure to make it clear always results in offense to Magyar patriots. When the crash came in the fall of 1918, and the forces of the old Dual Monarchy had agreed to accept defeat, a revolution broke out and the then reigning monarch decided that it were best to flee. The gentleman, with his family, moved to safety outside the Austro-Hungarian territory and, though he made several attempts to return and resume his kingly role, and came very near succeeding on two separate occasions, the angel of death intruded his presence upon the scene and he who was known as Karl, latest of the Hapsburgs, is now no more. They buried him not so long ago in a strange land in the presence of a mere handful of mourners and thus was ended the final chapter of one of the most tragic stories of a long series of tragedies with which Austria and Hungary have had to do.

But the death of Karl gives rise to the question: Who will rule Hungary?

It may be set down to start with, that the vast majority of the Magyars want nothing to do with Republicanism or the Republican form of government. And it is not far from the truth to say that a great many people in Austria are similarly minded, despite the Republican Government which now functions from Vienna. These people are not accustomed and neither have they been trained to the form of government which we know in America. All their traditions are opposed to it. Many of them were devotedly attached to the person of their rulers and hold their memory in grateful reverence. The inhuman and almost barbarous treatment accorded to the last of the Hapsburgs has served but to intensify this devotion, all to the disadvantage of Republican propagandists and adherents. There are millions of people in Southeastern Europe, remaining quietly in the background and far away from senates, parliaments, diets and cabinet assemblies, who still treasure in their hearts the memory of the Hapsburgs. These people are a force to be reckoned

with. Some day in the not too distant future, they may take the notion to assert themselves and, if they do, the world may witness a very shocking reversal in the formal business of government. Incidentally, a number of gentlemen who just now occupy the center of the stage in Czechoslovakia and in Yugoslavia may be forced to take to America and possibly to the lecture platform, to escape the wrath of former fellow-nationals.

As it was said of old, so must it still be said: "The King is dead. Long live the King." Technically, there is a difference in the problem in Hungary as distinguished from that in Austria. In Austria, at the time of the revolution, the representatives of the people, or, at least, men who were said to be the representatives of the people, formally declared the Monarchy at an end and established the Republic. This was not the case with the Magyars. With them the King is still the King. There was no Hungarian Declaration of Independence, no repudiation of the Hapsburgs and no establishment of the Republican form of government. Because of the danger which threatened his life, their Sovereign was forced to seek shelter in a place of safety. He did not abdicate and so, according to all the rules of the game, he is still King of Hungary and is so looked upon by most of the Hungarians. At the present time, his person is represented, somewhat indefinitely, by a Regent in the person of the Hungarian Admiral Horthy who has little or no power to rule.

The story of the two attempts of King Karl to regain his position on the throne of Hungary and his sad death, in penury, is too fresh in the minds of most people to call for repetition here. The only comment which may be ventured with safety is that we Americans know nothing of this business of king-making and king-breaking and so it is that we find it hard to understand the inhuman treatment which was shown to this gentleman in his last days by very many people in Southeastern Europe who had been the recipients of his favor and his bounty. However, in these days of "self-determination," when nationalism is but another word for the wildest kind of hatred and bitterness, I suppose it is the better part of valor to be charitable.

"The King is dead. Long live the King." According to the Hungarian theory the King at the present time is a very handsome little lad, clear-skinned and clear-eyed and with all that delightful frankness which little boys have about the time they attain to the age of thirteen years. His name is Otto and he is the eldest son of their

Majesties, Karl of the Hapsburgs and Zita of the House of Parma, former Emperor and Empress of Austria. At the present time because of the untoward conditions under which certain kings are forced to live and to have their being, this little lad is with his mother in Spain, and living on the charity of his friends. He is one of eight children and the noisiest and most mischievous of the lot. That his training in diplomacy is not being neglected, is evident from the reply which he invariably makes in response to the questions put to him by the newspaper correspondents. "You will have to ask my mother. I know nothing. I have nothing to say." It is an open secret that the lad is ambitious to be a member of the Spanish police force and to grow up very quickly and marry a movie actress. To a majority of the Hungarians, this little fellow is their lord and king and will yet rule, by the grace of God, in the land of the Magyars.

Given a free choice there is no doubt that the Magyars would gladly accept this honest little man as their sovereign. There are some difficulties in the way, however, which somewhat complicate the problem. There are the Czechs, for instance, and the Serbs, not to speak of the Rumanians and the Poles. To these several races of people this lad stands for the House of Hapsburgs which, it is said, means loss of freedom and persecution, all of which have no place in the scheme of things in these days of virtue, liberty and independence. If the Czechs, Serbs and Rumanians can prevent it, the boy will never get any nearer to the throne of Hungary than he now is. The fact that the Magyars want him as their King means nothing to their neighboring Governments. Taking their cue from the English, these several nations have established the principle that self-determination of small nations is to be applied only where it suits those who have huge armies at their beck and call.

This attitude is a real difficulty for the Magyars which must be faced and which cannot be evaded. In the presence of millions of armed Czech, Serb and Rumanian soldiers, the Magyars are helpless. If they attempt to seat their King upon his throne, the "Little Entente" will march on Budapest and forcibly unseat the lad to the accompaniment of much bloodshed and destruction. In the face of all this, a number of Hungarian patriots have turned their eyes elsewhere for a solution of their problem. Just now these have focused upon a Catholic gentleman, temporarily resident in the Capital of the United States of America. His name is Szecheny and he serves now as the Hungarian Minister at Washington. He is the descendent of a long line of Magyar patriots, a gentleman of fine culture and of an unblemished personal character. The mother of his children is the former Gladys Vanderbilt, an American girl of striking personality who long ago won her way into the hearts of millions of Magyars the world over. If my investigations in the matter are worth anything, I would say that the distinguished Count Szecheny can be crowned King of

Hungary with little effort on his part and with only slight opposition from Czech, Serb and Rumanian sources. After all, he is not a Hapsburg and this is much in his favor, outside the territory of Hungary. Of course, there are the Legitimists, loyal and devoted to King Otto, to be reckoned with, but it is possible that a compromise may be reached which will result in an American girl, a genuine American in accent and affection, as a reigning Queen of the Magyars.

Some time back there was a movement on foot to bring to Hungary as a king, one of the English Princes, but the boom died aborning. There is another gentleman, one Albert, also a Hapsburg and a very wealthy young man, who is just now in the running. His chief stock-in-trade seems to be his money and rumor hath it that he is conducting a campaign with a view to placing himself on the Magyar throne. He is of the Hapsburgs, however, and the same objections which have been raised against the legitimate heir to the throne apply to Albert. Just so long as Czech, Serb and Rumanian are so minded, there will be no Hapsburg on the throne of Hungary or anywhere else.

BUDAPEST.

The Need of Another Claver.

WILLIAM M. MARKOE, S.J.

ON September 9, the Church celebrates the feast of St. Peter Claver, the Apostle of the Negroes. The Saint was a Spanish Jesuit, who, for more than forty years, labored among the slaves of Cartagena and the country districts of New Granada, South America. He was a giant. Alone he faced an unparalleled sea of intellectual and moral degradation, and raised up from the mire countless souls, more than 300,000 of whom he instructed and baptized. He faced great trials, overcame obstacles, annihilated them by the purity of his Christ-like vision, and achieved victory. The race he loved is still with us, but his breed is missing.

This great Saint was born in the year 1581, at Verdu in Catalonia, Spain. He studied at the Jesuit college in Barcelona and after his admission to the Society of Jesus was sent early in his religious life to the missions in America. When he pronounced his solemn vows he added another of his own invention which sprang at once from the ardent zeal which burned within him, and his generous desire for self-nomination. This additional vow was none other than to devote his entire life to the salvation of the Negroes. He sealed the sacred pact with his signature, signing his name, "Peter, forever the Slave of the Negroes." By his vows of religion, he had made himself a slave to the love of God. He proved his love by becoming the slave of the slaves.

This was no idle title that Claver assumed. Every year the slave-ships brought from ten to twelve thousand wretched captives to the great mart which was the scene of his exhaustive labors. Year after year, non-plussed

whites and astonished Negroes saw him descend into the fetid holds of the crazy vessels which have been called the "floating hells" of the slave trade; saw him welcome every cargo of new arrivals and escort them in triumph through the city. They saw him give freely for their sakes his whole time, his labor, and his sweat. In him the Negroes saw the father of the poor, the refuge of the oppressed, the nurse and physician of the sick of their race. They saw him at all hours ready to serve them, help them, defend them, and this at the cost of the greatest personal privation. His room was located immediately over the college gate that he might be able to hear the bell at all hours of the night. When it rang, he hastened to offer his services if any one had come to seek his help. He was wont to carry the very food given to sustain him to some poor Negro who he judged needed it more than himself. Neither pestilence nor filth could deter him. His astounding charity and humility overcame the revilings of the whites and the savagery of the blacks. Is it any wonder that the latter gave their hearts wholly to him? He was the protector of their race and they honored him as only an oppressed people can honor the defender of their rights. He was a father to these poor slaves and they loved him as grateful children love a father.

Our efforts in behalf of the Negro in the United States pale to disgraceful insignificance when we consider how this one man, fired with the love of God, accomplished the Herculean task of instructing and baptizing hundreds of thousands of despairing men and women of a different race, speaking a babel of foreign tongues, and but just transported by white tyrants from the jungles of Africa. I have often been told that we should herald the splendid efforts the Church has made and is making for the salvation of the colored people of our country. True, we have done something, and more than once I have written the record in glowing colors. The truth of the story, however, affords little of which we can boast. It forces one to fear that the spirit of Claver is dead. Thank God, foreign priests and Sisters, in speechless amazement at our apathy, have come amongst us to gather in the vast harvest long standing ripe but ungarnered in our midst. They have done much. We have done little but block their efforts. Native-born American priests working among Negroes can almost be counted on one's fingers.

Twelve million Negroes within our gates! Six million unbaptized! In many places nearly every second one that is charitably spoken to is ready and willing to become a Catholic. He asks to be shown where and how, and begs for fair prospects of being treated as a human being redeemed like the white man in the Blood of Christ. Twelve million Negroes trained to our civilization, understanding our customs, speaking our language, the most native of the natives, whose whole natural tendency forces them to hunger for religion and to seek comfort and con-

solation in God whom they have never formally denied! Why not bring this vast population into the Fold? Such a field of conquest must cause Claver to weary of heaven. We have had our Hennepins and Marquettes, our Serras and De Brébeufs, but where are our Clavers? Who preaches the Gospel to the millions of Negroes peacefully living in our country? The message of Christ is being carried to these myriads by about five Catholic priests. The difficulties of the task are no greater than those Claver faced. To fulfil the mission we do not require primarily great influence and wealth. The original Twelve and Claver himself were the poorest of the poor. What is needed is the will to do and to dare, the Master's love for the outcast and the poor.

We have not only not followed in the footsteps of Claver, not done our duty, but by passive temporizing have placed almost insuperable obstacles in the paths of the few generous souls who have sought to win our colored people to the Faith. Those who have tried to solve the problem as Claver did by making the Negro an heir to heaven, have found themselves thwarted and blocked at nearly every turn. Where they should find help in abundance, they have discovered little moral support, to say nothing of financial aid. The tireless efforts of our self-sacrificing Sisters can frequently produce no lasting fruit. They will often toil with their charges throughout eight long weary years of school only to have their pupils robbed of their faith in State or sectarian schools of higher education, because we are not Catholic enough to mother further these dark-skinned children. The Negro today demands more than the high school and the trades. He demands and is obtaining outside the pale of the Catholic Church a higher education in the full sense of the word. We must keep abreast of the times and meet his requirements, or cast aside all hope of a dominating influence with the race. Yet without this influence we cannot win the Negro nor help him to solve his problems.

In keeping with this absence of a practical moral support has been our lack of financial assistance. About one-third of a penny per capita represents the annual Catholic contribution to the cause during the past sixty years. While Protestant philanthropy contributes its millions, we give practically nothing to prove our faith and zeal.

Why not establish Claver clubs? Nearly a ninth of our population is of colored blood. The Negroes are continuing to come north in fairly large numbers. Lack of opportunity, peonage, and the firebrand goad them on. Today nearly every city in the land has its colored colony or settlement. The harvest is at every parish door. Claver clubs are what we need, of men and of women, primarily to study the Saint's spirit, to imitate his example, and to preach his virtues, and secondarily to assist practically our long-neglected colored missions. We must organize our zealous men and women, who by their charity and example, will help win the Negro to Christ; who will be truly Catholic in practise as well as in theory; who will lend their

moral support and help ease the financial burdens of the missions. What a field in which to prove our faith and exercise virtue! What an antidote to the poison of wealth and worldliness, of pleasure and vanity, which threatens our Catholic people on every side!

On July 7, 1896, St. Peter Claver was declared heavenly patron of all missions to the Negro. How few Catholics know this fact or ever even heard of the Saint! Yet there are millions of colored people in our country. They are continually increasing in number. It behooves us to study the principles and virtues, and to implore the intercession of this great Saint. He is the true exponent of the Catholic solution of the race problem. Every parish in the United States can honor him in a practical way by organizing a Claver club.

Ostracizing the Philosophers

CHARLES C. MILTNER, C.S.C., Ph.D., D.D.

IN one of the many delightful passages of "Heretics," Chesterton remarks that "there is one thing infinitely more absurd and impracticable than burning a man for his philosophy. This is the habit of saying that his philosophy does not matter, and this is done universally in the twentieth century." One suspects, of course, that this is an exaggeration, if for no other reason than that it was written by the modern "master of paradox." But that there is a large amount of truth in the assertion is proved by the frequent ridicule to which philosophy is still subjected both by popular and by certain of the more learned writers, as well as by the neglect of serious philosophical studies among university students generally.

Whether it be equally true that this neglect is proper to the twentieth century may be disputed. At any rate, it is reported that Galileo "spent more years on philosophy than months on mathematics." Yet he is famous for his science rather than for his philosophy. In our day the procedure is quite the opposite. It is assumed that mathematical methods are the only ones that "get you anywhere"; that mathematical certitude is the only real certitude. Such certitude is set over against the "vague gropings" of philosophy which, it is claimed, not being a science, cannot give more than probability. Indeed, we are told, as soon as any department of philosophy succeeds in developing empirically certain and useful knowledge, it automatically ceases to be philosophy and becomes a natural science. "Philosophy," says Cushman, "has been a nest in which all the sciences have been brooded. Psychology has been the last to attempt to leave the nest." And surely nothing could matter much less than a discarded nest.

But it happens that when psychology left its nest, it also left its nature, its soul behind. It became some-

thing new, a something for which the term psychology is as much of a misnomer as would be geology or graphics. It retains, so to speak, only its body, and when that is examined, it turns out to be either biology or physiology. Much the same might be said of ethics which, as a natural science, is little else than history, and largely "fictitious history" at that, as also of the other philosophical disciplines that have grown the feathers of "science."

On this principle, it is evident that philosophy, if it wishes to survive, is bound to clothe itself in obscurity and studiously to avoid anything like scientific demonstrations or methods that might lead to certain and practical knowledge. Or, to return to the figure of the nest, it must at least contrive some means of retaining beneath its protecting wings some of its restless fledglings, of insuring them to parental authority, of insisting upon a proper degree of humility and subordination.

But that precisely is the difficulty. Progress, in the sense of a wider application of philosophical principles to modern problems, too early and too narrow specialization, has bred a desire in such departments for an independence quite as unreasonable as the schoolboy's revolt against parental control. It is not the really splendid work done by these recalcitrants that is objected to—for that, only abundant praise—but it is their turning to bite the hand from which they were fed that constitutes the offense. An old French saying has it that: "It is the business of a tutor to make himself superfluous." But philosophy is saved this trouble. It is made superfluous, and that by the very easy method of simply declaring it to be so. And when the declaration is challenged the reason given is that it is impractical, thus the argument is supposed to be closed.

By those of us, however, who believe that "There has been no ideal in practise so . . . misleading as the ideal of practicality," who resent the assumption that the merely utilitarian is or should be the criterion of cognitive values, who still maintain that the "bread-and-butter" aim and the training for social service do not exhaust the ends of education, or the possible ideals of high-minded endeavor, something more specific than the general charge of impracticality is demanded. Some reply with such absurd quotations as the following:

Hobbes says of the scholastic philosophy that it went on one brazen leg and one of an ass. On these medieval professors, the schoolmen, Lord Bacon long ago pronounced a judgment that may well stand today. Having sharp and strong wits . . . small variety of reading . . . and knowing little history either of nature or time [they] did out of no great quantity of matter and infinite agitation of wit spin out unto us those laborious webs of learning which are extant in their books.

Others argue the problem with at least a greater show of intelligence and fairness, if not with better logic. Their acquaintance with philosophy and philosophers is too intimate to allow of its condemnation *en masse*. In fact, there are some features about it for which they find

now and then a word of praise. Of these, Lewes may serve as spokesman:

It [philosophy] nourished the infant mind of humanity, gave it aliment, and directed its faculties; rescued the nobler part of man from the dominion of brutish ignorance; stirred him with insatiable thirst for knowledge. . . . But its office has been fulfilled; it is no longer necessary to humanity, and should be set aside. The only interest it can have is an historical interest. . . . We respect it as a great power that has been, and no longer is. ("History of Philosophy," p. 21.)

Just why such minds as those of Plato and Aristotle, Augustine and Aquinas, Leibnitz and Kant, should be classed as "infant" minds, or why treatises concerning the ultimate causes of the universe, the origin, nature and destiny of man, and the world in which he lives, the existence and nature of God, should be set down as merely milk for baby brains, our witness does not say, beyond making the wholly gratuitous declaration that the positivism for which he stands sponsor has rendered such thought "no longer necessary to humanity." Surely all praise to the men of the past who so laboriously attempted to solve the mysterious problems concerning the "whats": the what of beginnings, the what of actualities, the what of purposes. It was a splendid diversion, and kept them out of mischief. Laudable too, after a fashion, are those modern efforts to grapple with the same "mysteries." They afford at least "the delightful emotion of pursuing truth." But they are struggles with the same doubts and perplexities which troubled the ancient and "infant" minds. Hence the "laborious webs of learning." Hence it is that "philosophy condemns its followers to wander forever in the same labyrinth . . . an endless, hopeless circle, *"l'art de s'égarer avec méthode."*

Surely here, if anywhere, the charge *stat pro ratione voluntas*, is justified. It is nothing short of a total nullification of all that the ablest minds of the past, wrestling with the most difficult problems of human thought, have been able to produce. True, indeed, it is that these philosophers "rescued the nobler part of man from the dominion of brutish ignorance." The nobler part of man, that is, his reason, has ever felt the need of something more than the merely useful, the merely practical. It craves truth for its own sake, whether it be practical or not. "For even the savage succeeds in getting what is merely useful." And brutes are ignorant only inasmuch as they lack reason. An English aphorist queries: "What is the use telling a man that he has every liberty except the liberty to make generalizations. Making generalizations is what makes him a man." And it may be added, it is what makes him a philosopher.

Special points of view may be taken of any subject, and thus the natural sciences have been derived from the parent science, philosophy. And if such branching off, with its necessarily narrower field, and shallower insight, gives knowledge that is immediately practical, no one rejoices more over it than the philosopher. But to claim

that, therefore, philosophy does not matter, does not yield certitude, has nothing but a historical interest, and so on, is to manifest a deplorable ignorance not only of science and philosophy, but also of the needs of man himself. For if "science has increased our facilities for living, philosophy must now as ever increase our capacity for life."

But this cannot be done in a hurry. It seems to be a law of mental life that truth is never to be won by a surprise attack. Truth does not observe, and cannot be compelled to observe, scheduled time. Error is too tenacious to be overcome, and truth lies too deep to be attained, by any method other than prolonged, patient, and often painful effort. And "there is nothing which is so weak for working purposes as the enormous importance attached to immediate victory." The victories of philosophic speculation may not always be complete victories. But in its centuries-long conquest, it has won many partial victories. The positions gained have been held, and the confines are steadily widened. Let the particular sciences go their way, but let them remember that the lordly tree of knowledge is not destroyed because of the twigs which they have detached and examined at close range.

Tactless Taciturnity.

ELBRIDGE COLBY

THE other day I came upon a little bit of verse translated out of the French which read:

And though Humanity itself should fail,
Fair Truth will stand, alone, upon the tower
To keep the tryst at the appointed hour.

And then I thought of the Church and how it has passed through century after century regardless of the defections and disinclinations of a fallible humanity. Schism after schism occurred, the Protestant Revolt passed into history, the jarring sects confuted one another, the individualists and the rationalists declared they held all knowledge within their own selves, and like Peter in the Garden denied their God. Man mistakenly exercised his gift of mental freedom and yet the Revelation of God remained unchanged. Higher criticism had its say, faith wavered, and frequently failed altogether. Still the fundamental truth remained the same, *Semper Eadem*.

Then I wondered how it happened that anyone could make these errors and wander off to follow false gods and adopt false creeds when the true God and the true creed were always available to them. I recalled the words of a modern essayist who remarked that "a new thinker, when examined closely, usually proves to be a man who merely has not informed himself as to what other people have already thought." Yet, the nonfeasance is not altogether confined to the individual who wanders off into what he considers new fields of thought. It is entirely possible that his ignorance is due as much to the negligence of his

friends and neighbors who are cognizant of the light and do not lead him to it.

We are not all Jesuits, or Paulists, or Dominicans. When religion is mentioned, we are too prone to assume that folk hold a hard feeling and unshakable prejudices against us, and to say nothing. At times we say nothing because we are diffident. At times we say nothing because we know not what to say. Secure in our own convictions, strong in our own faith, we have become unaccustomed to arguing about it. It has all been thought out already and conclusions framed and adopted, and so why bother to talk about it? The thinking is over, the result of the thinking is fixed in dogma, and we maintain merely an implicit faith in the conclusions.

Mr. Slosson has remarked:

The things we are surest about we do not talk about. We do not have to. There are certain things that all sensible men take for granted and there is no use trying to convince those who are not sensible. But once in a while it is well to dig down to the very foundation of our faith to see what they are.

He made the remark concerning scientific truths, but it applies equally well to religious matters. Consider the fundamental doctrines of our Faith. We have perfectly good reasons for accepting and believing them. But we do not talk these reasons over with one another because we take all of those things for granted. This is quite right when we are conversing together. Yet, when a Protestant friend tries to talk with us about them, we find ourselves all too often in an embarrassing predicament. Out of the habit of considering why we believe, unaccustomed to conversing on the reasons for our belief, we find ourselves at a sudden loss.

Faith is a beautiful thing. It becomes in the minds of each and every one of us a sure and certain thing upon which our mode of thought and manner of action is based. "But once in a while," as Mr. Slosson has said, "it is well to dig down to the very foundations of our faith to see what they are." By so digging, we reconvince ourselves of the verity of our belief. By so digging, we reequip ourselves with cogent arguments with which to convince our "sensible" argumentative and inquiring friends.

There is nothing more damaging, I believe, to the reputation of the Church than the course of action adopted by some of our members in discussions on matters of faith with non-Catholics. Either they become emphatic without argument, insisting vociferously on doctrines for which they never bother to advance the reasons; or else, for fear of engaging in fruitless debate for which they know themselves to be insufficiently equipped, they tactfully remain silent. Here they are at fault. Silence is not an evidence of tact. It is more usually simple cowardice. Tact is shown only in the way a man conducts himself, his expression and his expressions, in a friendly argument. All Catholics who come in conversational contact with non-Catholics regarding matters of religion must

consider that, on every occasion when such things are mentioned, they are the representatives of the Church. They are the inheritors of ancient apostolic functions. The truth remains from age to age. Times change, opinions vary to their opposites. The Revelation of God continues immutable, and will continue immutable. Excessive exercise of "the rights of man" may result in another "fall of man." Yet the Church of God goes on. It will go on without them; still they should go along with it. Any prospective recruits for the marching columns of Christ should be given all the information and enlightenment they may require. Every Catholic should consider it a solemn duty to inform himself adequately so that he can when occasion demands, give such information and enlightenment. We need not all be propagandists; we need none of us be propagandists; but when placed in contact with persons who honestly desire to be informed, we must be prepared to do our duty. A tactful, reasonable statement of facts and doctrine will be of more value to us and to our Church than vigorous ejaculation or sulky, tactless taciturnity.

If we say nothing, our friends will perchance begin to think us "brainless idiots" and "ignorant Catholics" and to fancy that our Church and our religion are composed of senseless formalities and fantastic superstitions. We know that they are not so composed. We have long ago convinced ourselves that they are not. But the trouble is that we have permitted ourselves to maintain our convictions without recalling to mind sufficiently often the reasons therefor. Mr. Chesterton, it was, who said: "Dogma is not the absence of thought, but the end of thought." For our own purposes, of course, once the dogma is formulated and accepted, the thinking serves no immediate need of our own. When the Q.E.D. is written at the end of a proposition in geometry, the thought is over, but it has not been absent.

Now, let us make mathematicians of ourselves. It is necessary for generation after generation of teachers to make clear to young students all the details of those geometrical propositions. The truth is there. It is apparent. The Q.E.D. has been set down many centuries since. Yet each teacher goes again through all the elementary steps in each proposition, pointing out how these angles are equal, how those lines are parallel, and so, on and on. So it should be our duty to train ourselves in carrying other people through the same line of thought by which we arrived at our own conclusions. It should be our duty to refresh ourselves occasionally on these matters so as to be able to present the logic and the force of our Faith and make the conclusions as acceptable to others as they are to ourselves. In religion, as in geometry, the truth remains. A man may never open the pages of Euclid, may never stumble over the *pons asinorum*, and yet the mathematical truths still exist regardless of his ignorance. A man may never see a catechism, may never have handled a volume on Catholic belief, may never have read the doc-

trines of the Church, yet the religious truths contained therein still exist unimpaired. There is an obligation on the part of the man who knows these things and where they may be found to pass his knowledge on and point the way to those who are desirous of learning, curious to discover, and willing to be informed.

The Hegelian Doctrine and Woman's Duty.

MAURICE FRANCIS EGAN

THERE was a time when nearly every patriotic citizen of the German Empire, except Catholics, believed in the doctrine of Hegel that the State must be supreme. Whether a God existed or not, in the opinion of the devout Hegelians, there was always the State.

The Socialists themselves, in spite of their many subdivisions of opinion and their disagreement as to the ultimate causes of social existence, were substantially of this belief. The "pure" Socialist simply wanted to substitute for the military caste in Germany a method of government equally absolute and despotic.

There is no question that the German Empire flourished materially, as it converged more and more to the Hegelian principle of absolutism. The Germans understood admittedly the value of teamwork. The relentless drill system of Frederick the Great was applied to the whole German nation. The Jesuits made their protest against this ruthless absolutism—being as usual almost clairvoyant when principles are concerned—and they were driven out of Germany.

Before the war our system of education in the higher departments, was founded on what were considered new Germanic discoveries. Germany stood in the eyes of nearly all our university professors of philosophy, sociology and economics, at the head of modern culture.

The fallacy of the value of the intellectual point of view merely as a test of the value of life was never more fully shown than by the consequences of the late war. In the beginning, the free-thinking and Lutheran professors of Germany, as one man, supported the pretensions of the Kaiser and the military party; but national aspirations, national prejudices, and the fear of being considered "traitorous," combined with a real patriotism, forced our Hegelians to disown their German brethren, though, in a measure, still holding their opinions in favor of State supremacy.

The fall of the German Empire shocked even the Socialists, who had given their principles away by voting almost unanimously for the war. Before the year 1914, it was a bold man who in any meeting of eminent educators, not specifically Christian, would have dared deny the consummate superiority of German Protestant culture, brought about by the headship of an almost infallible State. At that time everybody in Germany, who talked loudly of *kultur* had learned the goose step in unison, and a great

number of the *intelligentsia* among us were almost as sedulously acquiring it.

Now, there is hardly a liberal-minded man in all Germany who does not admit that the principle of State supremacy is fatal to effective culture and to the progress of civilization. The attitude of the Jesuits is better understood. These liberal-minded men may not be Christians, but they are beginning to say frankly that the Christian ideal of law is the only possible one, and that the ideas of the rulers of Greece, the Athenians who failed, are old-fashioned and outworn. Yet, here in our own country, in the land of liberty, whose freedom the demigods who met in 1787 seemed to have secured, the most despotic centralization begins. Our Constitution was made on a basis of State rights, of individual convictions, of individual freedom, rather than on those sentiments which, after all, in spite of the Magna Charta, or of the constitutional renaissance in 1688, the kings of England had always held firmly in their hearts. In spite of the facts of '87 we find a great number of Americans going back to those principles of despotism which Washington and Jefferson and Charles Carroll detested.

Through some misunderstanding, the struggle, beginning to rage at present, for the principles of the Bill of Rights and for the essentials of the Constitution of the United States, the expression of which caused George Washington and the men of '87 such great turmoil of mind and heart, has assumed a denominational color. It is presumed that the Catholics of the United States are standing out against a beneficent paternal protectorate in education simply because they want to preserve their rights and privileges as Catholics and not as American citizens; in a word, that they care for nothing, except "holy water," as one of their critics recently remarked!

One does not attempt to subtract the rights of Catholic American citizens from their right to freedom of conscience and all that implies; but in certain of our communities this attempt is being made, possibly through the methods by which many Catholics state their case giving it, not essentially but apparently, a denominational aspect. To us Catholics, the Church cannot be sectarian or denominational in the popular sense of the term or, indeed, in any sense. In this world, we are forced to consider the connotative meaning of words. A man may have been a devout adherent of the Confederacy, to whom the word "rebel" is a title of honor, as it used to be in Ireland wherever the British Government was concerned, but to men of the North—lately the "blanked Yankees" to the Southerners—"rebel" is still a term of reproach. The term "Catholic" does not imply to the majority of our separated brethren anything more than a descriptive epithet on a par with "Baptist," "Methodist," or "Episcopalian," or "Campbellite." We must make allowances for this. Our contention against the assumption of the supremacy of the State over the individual conscience, the individual civil rights, the individual conviction or tradition, has

nothing to do with any merely denominational demand. It is an imperative insistence on the preservation of the citizenship guaranteed to us as American citizens by the Constitution of the United States, which includes, the provisions of the Bill of Rights. If the tendency toward Hegelianism, to *kaiserliche* despotism, to the building up of those principles which have caused the decadence of the superb German Empire, is not checked, we shall find ourselves very soon, in the opinion of the world, to quote a phrase from a very clever German, "merely an economic entity," a material monument, ornate and pretentious, placed over the grave of a once free nation.

As American citizens, Catholics do not ask for any privileges. They do not stand apart. They are willing to resist as fiercely any encroachments on the civil rights of their Lutheran, their agnostic, or their Jewish fellow-citizens as they are willing to stand for their own. It will be recalled, perhaps, that when charges of intolerance are made against loyal Catholics, that almost the only voices raised against the expulsion of the Socialists from the New York Assembly were those of Catholics. And surely the example of Cardinal Gibbons, when a needed social reform was forced into the Constitution, as an amendment, without sufficient scientific consideration, in raising his almost solitary protest was evidence of a courage which cannot be said to have been in any way denominational.

The question of the moment is not whether the Lutherans in Wisconsin, or the Presbyterians in North Carolina, or the disciples of Montessori in Philadelphia, or the Jews in New York, or the Catholics anywhere shall have their own schools, but whether the principles guaranteed to every American citizen by the founders of our Government shall be thoroughly safeguarded.

To make a repetition, the matter is not for Catholics alone or for the Jews alone. It is for the whole country to decide whether it wants to take a step backward toward that despotism which was the crown and the glory of the defeated German imperialist and of the discredited ultra-Socialist.

It is quite true that the condition of public education in the rural districts of many of our States is deplorable. Money is lacking, and, apart from the improvement in the teaching of agricultural methods through the State schools founded for that purpose, political intrigue, stupid ignorance and indifference, have kept the State authorities in a condition of somnolence in regard to educational improvements in many primary and secondary schools.

This fact has given the advocates of Federal despotism a strong hook on which to hang their projects for the increase of taxation and for the establishment of a new bureaucracy which would soon become a tool of partisan politicians. It is for the States and the communities to remedy these evils, and there is great hope in the growing influence on the women voters that they will remedy them.

To the women citizens, an appeal ought to be made,

since many of the ill-advised leaders of the women's clubs, who are without higher political education, who have not studied sufficiently the foundations of our Government, are endeavoring to steer their more thoughtless sisters into a public negation of those rights on which the foundations of our Republic are built.

On all questions of education, the mother, or the prospective mother, has a right to be considered, and if she permits herself to be dragged by superficial arguments into the path of non-resistance to Federal despotism, she surrenders at once the God-given freedom of her children.

CORRESPONDENCE

Editors are not responsible for opinions expressed in this department

Anglo-Saxon and Our Language

To the Editor of AMERICA:

In your issue of August 12, J. K. S. waxes enthusiastic in behalf of the study of Anglo-Saxon as a "vital element" in our language. He quotes three or four secondary writers to prove that the Saxon element forms from four-fifths to nine-tenths of any ordinary printed page of English. Instead of relying upon the gratuitous assertions of these "band-wagon" propagandists would it not be more in accordance with modern methods to make a study of the printed page itself? He would quickly discover his error.

In his own letter I find that he has used a vocabulary of 122 Anglo-Saxon words, but 138 non-Anglo-Saxon words, nearly all of these Latin. Many of the Saxon words he repeats a great number of times—such as "of" twenty-five, and "the" thirty times; but as they remain the same "of" and "the," they add nothing to the vocabulary.

It is a common error to suppose that the small, usual and familiar terms, the *strong* words, are necessarily Anglo-Saxon. Such words, used by J. K. S., as *source, force, pure, clear, plain, native, real, simple, common, genuine, mixed, add, use, note, move, doubt, race, page, habit, vital, part, number*, are obviously Latin derivatives; *place* and *idea* are Greek, and *put* is Welsh.

Nobody knows what were the real dialects which the "Anglo-Saxons" brought to Britain, for none of them were written until after the time of Bede, after more than two centuries of contact with the Celtic Britons, whose lands they seized, and after they had been converted to Christianity by Roman, Irish and other Celtic missionaries. Written Anglo-Saxon is not free from Latin, and very many of the so-called Anglo-Saxon words are Celtic. As the language was first written in Irish script many of the words were molded by the writers. I am told that even in the parts of the verb to be, *be* itself (*bi*) and *is* are Irish.

Nor has Anglo-Saxon as a single language ever existed. There were Anglian, Saxon, Frisian, Danish and Jutish (Ditish or Dutch) dialects in the different petty kingdoms. However, before the speakers of these dialects ceased warring upon one another—a practise they continued for 600 years—the whole of England was conquered and parceled out by Frenchmen—euphoniouly called "Normans" "a people of our own blood" (more propaganda), and French was the dominant language of the country, with Latin among the educated, for some three centuries after 1066. Out of the consequent blend of races and tongues emerged the English language, of which the building stones are Latin and French, although the cement is largely Teutonic, for it has the particles and the auxiliaries. Here Anglo-Saxon was smothered and ever since has been a fossil tongue. No English speaker could *ipso facto* read and understand a paragraph of

Anglo-Saxon. Let him try it; *probatur ambulando*. Since *Beowulf* has been traced to Swedish sources, and since the *Saxon Chronicle* in the original is of interest only to the very critical historian, there is nothing written in Anglo-Saxon that would compensate for the time spent in learning to translate a speech so barbarous and sterile. Let it rest in the sleep of the ages.

San Diego.

EDWARD H. WHELAN.

Race Extinction

To the Editor of AMERICA:

A few days since I read Dr. Walsh's article on the disappearance of the Irish, and then I began to think about the numerous families I had known years ago. Much to my astonishment I found that nearly all of them are extinct. Here is a partial list of them and their fate. The first column contains the number of children of the first generation; the second, the number of these that married; the third, the number of their children; the fourth, the number of these latter that married; the fifth the number of their children:

Children	Marriages	Children	Marriages	Children
9	4	2	1	0
8	3	6	0	0
12	3	0	0	0
6	2	0	0	0
2	0	0	0	0
7	3	5	0	0
4	2	4	1	0
4	2	2	0	0

This, I know, is a dreadful record, eight families, chosen at random, extinct, but I have reason to believe it is not unusual. I know one Sodality of 700 young women and there are only about ten marriages a year from this large group. This seems to be the chief difficulty: Catholics do not marry. This is lamentable, and I believe I have discovered some reasons for it. I. Catholic girls are generally better educated and more refined than Catholic men, and will not marry their intellectual inferiors. II. Many, very many, girls sacrifice themselves to the education of their brothers and sisters. III. Girls, nowadays, are brought up in an atmosphere hostile to housekeeping. Their salaries are good, in many cases, better than their brothers', their mothers play servants to them, and altogether they have so merry a time that they do not take to the drudgery of the kitchen and the cradle. Then, too, they hear frequent rows between father and mother, for there is much discontent these days. Altogether the drift is against marriage. But how explain the fewness of children born to married folk?

New York.

GEORGE FOSTER.

Sidelights on Modern Industrialism

To the Editor of AMERICA:

I trust that you will allow me to animadvert briefly, even at this late date, on Mr. T. J. Neacy's criticisms of my article, which appeared in AMERICA for June 3, and entitled "Sidelight on Modern Industrialism."

In spite of Mr. Neacy's position in the industrial world and in certain reactionary ecclesiastical circles, his viewpoint will do little harm. The tide that has set in against the worst forms of modern industrialism cannot be halted by such voices as that of the present critic, though at one time they were as powerful and awe-inspiring as that of thundering Jove. Employers of this type are being constantly repudiated by their own and put down as a curse not only to industry but society as a whole.

The writer is charged, entirely unjustly, with having a special grievance against the use of gages, jigs and templates. I objected to frenzied production, to the soul-killing mass production, which enslaves, degrades and stultifies the worker who is a victim of this damnable system. Can it be deduced, therefore, that I have a "special grivance against the use of gages, jigs and

templates," which are but part of the machinery of mass production? As well deduce that a man is opposed to the use of the automobile, because he objects to their operation by drunken drivers!

But that is not all. Mr. Neacy justifies the use of these devices because they have been in use for over one hundred years. If mere historical existence is the basis of justification, then the World War was an unmitigated blessing and the greater because it continued for four years instead of one. Labor unions were in existence long before gages, jigs and templates and hence, according to Mr. Neacy, should be a far greater blessing. It's a poor logician who cannot appreciate the results of his own logic.

Mr. Neacy's lengthy reference to my remarks regarding "stock taking" and "general inventory" is quite beside the point. In no portion of the original article were statements made, which could be construed as opposed to these necessary business devices. Moreover, American industry is wasteful not because the lean years have made it appear so, as my critic intimates. When the committee of engineers of national reputation reported a distressing waste, they enumerated items, which, Mr. Neacy as an employer, should be able to recognize if he cannot thoroughly appreciate them. I refrain from recommending to my critic a careful perusal of that report, since his position in industry has already, undoubtedly, made him aware of these findings. In which case, however, it might be well to make use of them in a discussion of this kind.

In the original article the statement was made that "there is no such thing as craftsmanship. The modern workman is actually trained to overlook defects." Mr. Neacy replies to this "blind-alley slender stuff" by pointing to the "triplicate copies of the Industrial Commission of Wisconsin Apprentice Indenture papers." This is either sheer ignorance or sheer dishonesty. Mr. Neacy knows, or should know, that up to within a few months ago there was but one indentured molder apprentice in the State of Wisconsin; that the number of competent mechanics in this trade in the same State is absolutely negligible; that the condition in the other allied metal trades though not so tragically serious is nevertheless bad; that the whole apprentice and mechanic situation is such that the National Metal Trades has become actively engaged in relief measures; that the building trades have not even been affected by this triplicate indenture, behind which my critic is attempting to play a childish game of hide and seek and, finally, Mr. Neacy, with his years of experience, should know that laws are made to correct abuses. The Apprentice Division of the Industrial Commission of this State was called into being only after conditions had become as bad as they could possibly be and outside interference and direction seemed necessary. That Mr. Neacy does not know these conditions is incredible.

In calling attention to this phase of modern industrialism in my original article I was simply calling attention to a fact, my critic to the contrary notwithstanding, and I refrained from laying the blame at the door of anyone. I am convinced that neither the employer or employe are fundamentally at fault, but that both alike are the victims of our present inequitable industrial regime. Unfortunately, however, one cannot even call attention to facts in this connection, lest a certain class of people be afflicted with color blindness. The pity is that so many of these are Catholics. Mr. Carnegie, in *System*, for September of this year, is quoted as saying, pertinent to this question of frenzied production, that "Manufacturing of all articles is being forced into the hands of enormous concerns that their cost to the consumer may be less. Thus employes, regrettably, become more like human machines to their employer, and the employer almost a myth to his men." How many Catholic employers would admit as much?

Milwaukee.

H. A. FROMMELT.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, SEPTEMBER 9, 1922

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Starving Austria

THE fate of Austria is at last sealed, or nearly so. The country is bankrupt, the people are starving and the specter of Bolshevism is high above the horizon.

And yet, it is not too late to save the unfortunate nation and Europe, from destruction. For if Austria is ruined by the Bolsheviks, nearly all the rest of Europe will eventually go down in the heap, Italy, France, Germany, and, maybe, England, in turn. This is not a pleasant reflection but true, nevertheless. Italy is already in so great a ferment that the Holy Father pleading publicly for domestic peace, declares:

The disorders which during the past weeks have darkened Italy have caused in the hearts of all who love their country profound sorrow and anxiety for the future. Whereas the sad condition of Italy calls in the highest degree for the unanimous cooperation of all classes of citizens to repair the ruin caused by war, party passions have brought about conflicts and bloodshed.

The sublime mission of peace confided to Us by the Divine Redeemer and love for Our country do not permit Us to remain silent in the presence of this painful spectacle. Natural horror for bloodshed seems to have become extinct. Factions multiply, and all classes are torn by violent conflicts. Immense damage is caused, our good name is affected abroad, and at home social and economic disorders disturb the life of the nation and will bring about material and intellectual decay, as the consequence of the fratricidal strife.

Meantime Germany is rocking to and fro unsteadily and great and numerous are the complaints of the masses in France and England. In short, no one knows what fate the winter has in store for Western civilization. But perhaps America will save the day by coming to the aid of Austria. The United States can do this. Other countries, consumed by national hatreds and domestic miseries, cannot help themselves, much less Austria. But we can help the dying nation and would assist it immediately did our people but know the extent of the

misery existing among all classes of people. The sum needed is not great, not more than \$90,000,000, a small price to pay to save the life of a stricken nation and to preserve Christian civilization. Who will press these considerations on our statesmen?

Mr. Wells and the Worlds' Greatest Figure

THE *American Magazine* has just run as a leading article an interview with Mr. Herbert G. Wells by Mr. Bruce Barton, in which the author of the "War of the Worlds" and the "Outlines of History" was asked to name half a dozen historical figures which appeared to him permanently great. In reply, Mr. Wells mentioned Jesus of Nazareth, Buddha, Aristotle, Asoka, Roger Bacon and Abraham Lincoln. Like the interviewer, Mr. Barton, thousands will have to confess that they never heard of Asoka, the Indian king. Many others will wonder at the exaggerated praise lavished by Mr. Wells on a monarch, whose hands were reddened with the blood of his murdered brothers. But the English writer is entitled to his own choice, though with the exception of the first name, his list is open to many objections.

When further asked which one of the six figures mentioned, in character and influence, left the most permanent impression on the world, the author of the "Outlines" answered that Jesus of Nazareth "was easily the dominant figure in history." But he insists in considering him as a mere man. He acknowledges that to millions, Jesus of Nazareth is more than man, adding illogically enough, however, that "the historian must disregard that fact; he must adhere to evidence which would pass unchallenged if his book were to be read by every nation under the sun." Yet he admits that the historian without any theological bias whatever cannot "portray the progress of humanity honestly without giving the foremost place to a penniless teacher from Nazareth." He declares that nineteen centuries after the days of Christ "a historian like myself, who does not even call himself a Christian, finds the picture centering irresistibly around the life and the character of this simple, lovable man."

That Mr. Wells should consider the Teacher of Nazareth the dominant figure of history will surprise no reasonable person. Mr. Wells would be intellectually blind were he not to see that the Gospel is far superior to the codes of Asoka and Buddha, and that the Mount of the Beatitudes and the Hill of Calvary are the central spots of the world's history. Limited would his historical vision be, did he not realize that the marvelous person whom he describes as "a simple and lovable man," has stirred the world more deeply by His crib and His cross, His life and His example, than it was ever moved by the loving kindness of Lincoln or the power of Aristotle's philosophic thought. In recognizing Jesus of Nazareth as the world's greatest figure he deserves no special credit. The worst enemies of Christ recognize that

fact. Here Renan and Jean Jacques Rousseau, Celsus and Porphyry agree with Voltaire.

But Mr. Wells will go no further. He admits that millions look upon Jesus of Nazareth as something more than man, but immediately states that "the historian must disregard that fact." Why, it may be asked, should the historian disregard that fact? Is not the belief of these millions that Christ is more than man or angel, and, therefore God, an event of the historical order? As such, that fact falls under the jurisdiction of the historian. The Divine, clearly and unmistakably made manifest in some sensible form to man, so that he is not mistaken as to its presence and operation, is as much of the domain of history as the laws of Asoka or the scientific statements of Roger Bacon. Now Christ is the historical manifestation of the Divine in its noblest form. The presence on earth, which Mr. Wells admits, of this "simple, lovable man" was in reality that of Emmanuel, "God with us," though His majesty was veiled under human form. If He were not also God, that person whom Mr. Wells describes as "a simple, lovable man" would be the greatest of criminals. For that "simple and lovable" man claimed also to be God. He spoke and acted like one who is in very truth God. He accepted the homage and worship due only to God. He worked his miracles in the name of God, His Father, with whom He claimed identity of being and substance. He proved His claims by miracles the most stupendous, especially by the great and central miracle of His resurrection from the dead. He could not be "the simple and lovable man" described by Mr. Wells, were He to make these claims to Divinity and were not in reality the Divine Being, He claimed to be. He would be a blasphemer, the victim of some monstrous hallucination or a fool. Not one of his enemies ever dared, with any show of reason, accuse Him of such crimes or intellectual weakness. The sanctity of His life, and the simplicity and sublimity of His teaching show the impotence of such objections. The conclusion forces itself on the candid mind. It is not merely "as a simple and lovable man, that Christ dominates the ages. Were His person and His mission not Divine, His name would now be as meaningless to us as that of Asoka. He is the dominant figure in the world's history because, while perfect man, He is God.

Protestantism and Prestige Abroad

AMERICANS who traveled abroad this summer were met on every side by evidence of Protestant activity in non-Protestant countries. From Constantinople up through the Balkans, into Austria, Czecho-Slovakia, Poland, France, even into Italy and Rome, the trail of American ministers and deaconesses leads. With them, of course, goes the pure gospel with all its sublime truths and appurtenances, hidden so far from the Papist.

True, the preachers are not making much headway with the adult Europeans, but, then, neither are they wasting

time or energy on Catholic men and women. They are too wise to gun for such a bag. Children are their prey, the orphans of soldiers, the offspring of poor mothers who must work to keep life in their own bodies, the romping schoolboy and schoolgirl fond of sport, the ambitious young girl who would be a nurse, the university student in search of cheap, clean quarters. *Crèche*, kindergarten, orphanage, elementary school, nursing home, university dormitory, are all instruments of the propaganda that is intended not to instil faith into youthful souls, but only to rob young folk of their Catholic Faith.

Apparently South America does not differ from Europe in this regard, for speaking recently at the Institute of Politics at Williams College, Dr. Manoel de Oliveira Lima of Brazil declared:

We have seen lately the growth in Brazil of suspicions which had never shown themselves previously—which at least had never acted as a disturbing element in the social relations of America—against the so-called religious propaganda of the Protestant bodies.

Such a reaction, more political than religious, exerts itself, although in a gentle way, under the form of a premonition, against institutions which were formerly considered beneficial, the Baptist Schools as well as the Young Men's Christian Association, all of them being taken as expressions of a policy of insidious penetration eloquently denounced by eminent voices of the Church's Hierarchy.

This is all very significant and very terrible and, naturally, gives rise to this question: What are American Catholics doing to counteract this missionary endeavor of the Protestant sects? After all, this is a pertinent question, for the wolves in sheeps' clothing are Americans taking advantage of poverty and distress to rob unfortunate children of their most precious heritage. How many Catholics are playing the part of shepherd to these innocent lambs? None. How much money have American Catholics contributed to counteract Protestant efforts? None. How many American Catholics are praying that the God of children may preserve the little ones from the snares set for their stumbling feet? And yet we love our Faith—unless or until it calls for sacrifice, and then, alas, love disappears.

The Beheading of John the Baptist

AH, yes! It was August 29, the feast of the Beheading of St. John the Baptist. A tired and, perhaps, anxious priest was saying Mass. The early morning was sultry and the way of life was none too clear: dark shadows lay across the path and many obstructions, too. To make matters worse, the words of the Mass fairly mocked the mental state of the priest—Introit, Collect, Epistle, Gospel, all: they seemed shallow or perhaps defiant.

In the Introit the Royal Psalmist sang that he had borne testimony to God before kings and was not ashamed. (Ps. cxviii, 46-47). That, of course, was a swift, harsh rebuke, before which cowardice shrank, as the whelp shrinks from the lash. And while the wound

was still fresh and bleeding, Jeremiah spoke stoutly from the Epistle:

And the word of the Lord came to me. . . . Thou therefore gird up thy loins and arise, and speak to them all that I command thee. Be not afraid at their presence: for I will make thee not to fear their countenance. For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests and to the people of the land. And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee. (Jeremiah I, 11, 17, 18, 19.)

What could this mean? Whither was the Mass leading the tired, anxious priest? The Gradual told him that the just man will flourish, even as the palm tree, and, like the cedar of Lebanon will be multiplied in the courts of the Lord: even as a lily will he blossom and prosper for eternity before the face of the Lord. (Ps. xci, 13, 14; Osee, xiv, 6.) Clearly that was not true, for is not the just man bayed and baited? Does he not hunger and thirst in vain? Is he not cut down in the prime of life?

Strange indeed, but, perhaps, the Gospel will explain the riddle. And thus it read:

For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip, his brother, because he had married her. For John said to Herod: "It is not lawful for thee to have thy brother's wife." Now Herodias laid snares for him: and was desirous to put to death, and could not. For Herod feared John, knowing him to be a just and holy man: and kept him, and when he heard him, did many things: and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday, for the princess, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod and them that were at table with him, the king said to the damsel: "Ask of me what thou wilt, and I will give it thee." And he swore to her: "Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom." Who, when she was gone out, said to her mother: "What shall

I ask?" But she said: "The head of John the Baptist." And when she was come in immediately with haste to the king, she asked, saying: "I will that forthwith thou give me in a dish, the head of John the Baptist." And the king was struck sad. Yet because of his oath, and because of them that were with him at table, he would not displease her. But sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish: and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came and took his body, and laid it in a tomb." (Mark vi, 17-29.)

Now the light was beginning to dawn, but it was not swift to dispel the darkness. Before the fulness thereof, there passed before the eyes of the priest a stately procession, Mary, the Mother of God, and Jesus, her Divine Son, and the Apostles, and Martyrs, and Confessors, and Virgins: and at last the Divine Victim, immolated anew, was held aloft.

The light was full, now, and clear, and in the refulgence thereof, all was understood. John and Christ, type and antitype, had dared vindicate principle in high places and had died a felon's death, to be exalted above thrones and dominations, archangels and angels. But God has not asked death of us, but only that, in the swift passing of life, we suffer a bit in mind and heart, so as later, in the kingdom of the Father, to flourish like the palm, to blossom like the lily and flower for eternity before the face of God.

The alternative is the fate of Herodias, who in the blindness of a base passion, rejected half a kingdom for the dripping head of a Saint who would save her from herself. Thus it ever was: by life and victory Herodias, lost all, perhaps, even the Kingdom of Heaven; by defeat and death John gained all, even eternal bliss. And now the memory of the former lives only to exalt still more the glory of the latter: the conqueror is conquered, and forever. The Mass is over.

Literature

Edwin Arlington Robinson

MR. ROBINSON is not of that class of poets who wake up in the morning to find themselves famous. His poetic reputation has been built like a coral reef, slowly, deliberately, confidently. It is nearly thirty years since he began publishing his verse. Lovers of poetry here and there—the late Joyce Kilmer was one—followed his career with interest but neither his method nor his subjects have been such as to stir that popular discussion which is often mistaken for fame. Mr. Robinson has been content to develop a method of his own without running counter to the traditions of English poetry. It is intensely modern without being extravagant and bizarre. It is striking, but not challenging and defiant. The intellectual quality of the verse will keep it from being whistled on the street.

During the past year Mr. Robinson's "Collected

Poems" (Macmillan), a large and portly volume, has appeared and received the distinction of being awarded the Pulitzer prize of \$1,000 for the best volume of verse published in 1921. In thus presenting what he considers to be his best work in a definitive edition the poet has demanded a verdict from critics. The verdict has been given, and on the whole is favorable. In America Mr. Robinson has been generally declared our foremost American poet. In England, however, some of the leading literary journals say that his poetry is dull reading. The chorus of approval is sufficiently full to give the poet probably a grim satisfaction with his sonnet, rather sardonically addressed to "Dear Friends:"

Dear friends, reproach me not for what I do.
Nor counsel me, nor pity me; nor say
That I am wearing half my life away
For bubble-work that only fools pursue.

And if my bubbles be too small for you,
Blow bigger than your own: the games we play
To fill the frittered minutes of the day
Good glasses are to read the spirit through.

And whoso reads may get him some shrewd skill;
And some unprofitable scorn resign,
To praise the very thing that he deplores;
So, friends (dear friends), remember, if you will,
The shame I win for singing is all mine,
The gold I miss for dreaming is all yours.

Mr. Robinson is noted among American poets for his sonnets; the sonnet just quoted will serve to illustrate his general style in them. They are almost colloquial in their plainness; they are easy and natural to the point of affectation. The touch of distinction is imparted by some subtlety of idea, or sentiment, or by a gnomic deftness of speech, rather than by the magic of words or the coloring of phrases. Indeed it seems to be true, not only of the sonnets, but of all Mr. Robinson's poems, that their excellence arises from a deliberate and highly perfected skill more than from a rich native vein of poetic impulse and instinct. He does not belong to the class of Milton or Keats. And yet one hesitates to bracket him with Crabbe. Perhaps he would appear less out of place near Robert Browning, whose influence is abundantly discernible in the American poet's choice and treatment of themes. There is an absence of what is called, for want of a better word, poetic atmosphere in Mr. Robinson's work. We have here, it is true, opulence of resources in words and imagery far beyond the command of Crabbe; but always in the employment of coldly calculated design patiently and even brilliantly working out its purpose. "It does not set us dreaming, it has no halo or penumbra." It is only necessary to recall such American poets as Poe and Lowell, at his best, in order to discover that Mr. Robinson, for all his mastery of tones and colors, belongs to the lower levels of poetic realism. The note of authentic inspiration is seldom struck. Mr. Robinson, the painstaking and accomplished artist, is always more conspicuous than his genius, or daimon, or whatever it is which raises a poet out of himself and makes him say things more resembling miraculous accidents than carefully plotted results.

The predominance of the intellectual quality in Mr. Robinson's poetry is perhaps more a virtue than a fault in days when a low popular taste encourages poetic impulse to strip off all the decencies and to engage in the hideous contortions of savage dances. Mr. Robinson is almost infinitely superior to such writers of verse as Carl Sandberg and Edgar Lee Masters. If everything else were equal, the intellectualism of Mr. Robinson would not exclude him from the company of the great poets of all time. It has, however, serious flaws which invalidate much of his poetry as a profound criticism of life.

One has to respect Mr. Robinson for his preoccupation with the great subjects of God and human destiny. It gives dignity and solidity to his art. And it is to be regretted, in the interests of the artist as well as of the

man, that his faith is hardly distinguishable from a morose agnosticism. If the poet has any faith at all, it cannot be much more than a blind yearning and a blind hope. Now, contrary to all the strange modern concepts of that much-abused word, faith is not blind. True religious faith is an essentially rational thing, both as an act and as a state of mind. And a proof of this which ought to recommend itself to a poet, is that agnosticism has never yet been able to supply the inspiration and material of poetry in its highest manifestations. A sad, or a whimpering, or a defiant, or a lazy, self-indulgent agnosticism can strike off minor poems. And the world at large will read them and applaud, because they set forth a passing mood and a transitory experience. But they do not express the permanent convictions of the inner mind and heart. A single mind here and there, owing to some myopic defect or unfortunate accident of development, may entertain genuine doubts about the existence of God and the immortality and responsibility of the human soul. Such doubts are bound to blow over and ruffle the surface of life at one time or another and with varying degrees of force. But they do not disturb what may be called the collective human reason or understanding. The fundamentals of faith are so rational that the poetry of unfaith has always been at best no more than a pretty trifle in the enduring consciousness of mankind where poems are classified. Virgil will always enjoy precedence over Lucretius; Browning, over Matthew Arnold. If the charge of dullness is to stand against Mr. Robinson, it will be because he has chosen the dark gulfs of doubt for his flights in verse.

In a comparison of Mr. Robinson's poetry with the best poetry of the world—and his position as our leading poet makes the comparison imperative—another salient defect will be observable. It is hard to avoid the suspicion that the poet is too conscious of his own virtues. He has too often the air of one who has entrenched himself in excellence and tells the world go hang. He carries a large spread of philosophic sail for what is, after all, a rather small craft. He invites the historic gibe that no one could possibly be as wise as he looks. He likes to be cryptically superior, and cultivates almost theatrically the half gesture which is supposed to tell volumes. There can be no doubt but that Mr. Robinson loves Tilbury Town and his rural friends and neighbors, but he oppresses them with the heavy tapestries of his thought, as if he were concerned to convey the intimation that a quiet New England poet can be as sophisticated as a New York clubman.

Clearness and simplicity are usually, if not always, the distinguishing marks of the noble style in poetry and prose. This does not mean that the thought must be expressed in words of one syllable, and that it can be taken in by the unreflecting without study and meditation. Robert Browning in his supreme moments is quite as clear and simple as Longfellow. But it can sometimes, at least, be said of Mr. Robinson, that when he is simple he is not clear, and when he is clear he is not simple. What

are we to think of a poem like "Uncle Ananias," the first stanza of which runs:

His words were magic and his heart was true,
And everywhere he wandered he was blessed.
Out of all ancient men my childhood knew
I choose him and I mark him for the best.
Of all authoritative liars, too,
I crown him loveliest.

There is no unity of impression derivable here. Why does the poet call a lovable old man who tells charming stories to children a liar steeped in crime and iniquity? Is it a cheap device to insinuate the quasi-profundity that what the respectable world despises and condemns, is alone true and beautiful? Of course, the poet knows the old man is not a liar in any sense of the word; but jaunty cynicism will have its way at the expense of truth and poetry. This is how agnosticism makes good workmanship insufferably dull. *Materiam superabat opus* is its killing criticism.

JAMES J. DALY, S.J.

THE EXALTATION OF THE HOLY CROSS

I am the Cross of Christ
And I am sad.
When He was bound to me
My wood was glad.

He first had clasped me close,
The rood to bless,
Ere I would dare return
His strong caress.

The nails that pierced His limbs
Sank into me.
He is the Fruit, and I,
Redemption's Tree.

The Babe had Mary heid
In Nazareth;
The Man was mine to hold
E'en unto death.

I am the Throne of Christ.
Be glad with me!
My God is mine to hold
Eternally.

JOHN B. KELLY.

REVIEWS

The Constitution of the United States: Its Sources and Its Application. By THOMAS JAMES NORTON. Boston: Little, Brown & Co. \$2.00.

An appalling fact in American public life is the public's ignorance of the American Constitution. It is by no means uncommon to find men and women who have been authorized to append "A.B.," "M.A." or even "LL.B." to their names, who have no clear understanding of the difference between the Declaration of Independence and the Constitution. Others, again, are quite sure, should their attention be directed to the matter, that the Constitution begins with the famous words "When in the course of human events," and the rest. Any doubter may set his doubts at rest by applying the test to his college-bred friends. It has long been fairly obvious that more than half the men who sit in Congress are unaware that the powers of Congress are strictly limited by the Constitution, and are either ignorant of the pur-

poses of the Constitution, or so little in sympathy with them, that they consider flagrant violations of the supreme law of the land as trifles. A glance at almost any newspaper will disclose a similar ignorance. Last year some very respectable correspondents argued in the pages of a New York journal that the New York Sullivan law which makes it a crime for any man to parade Broadway with a gun on his shoulder or to keep a revolver, even in his own house, was in violation of the clause in the Constitution of the United States, which declares that "the right of the people to keep and bear arms shall not be infringed." A similar error led the Boston *Transcript* to declare recently that religious liberty in the United States was established and is protected by the First Amendment. Both errors are exceedingly common. The simple truth is that the first Ten Amendments, bind Congress, not the States. As far as the Constitution of the United States is concerned, any State may tomorrow establish an official church, and ban all others; several New England States had what were practically "established churches" until well into the nineteenth century. Massachusetts did not wholly break the bonds until 1831. More surprising, to this day there is one Protestant State, New Hampshire, which in its Constitution restricts the full rights of citizenship to professors of the Protestant Evangelical religion, thereby debarring from these rights Catholics, Jews, Unitarians and Quakers.

Now that Mr. Norton has written this exceedingly able book, no school can excuse the lack of a course on the Constitution by pleading the hitherto mournfully valid excuse, "There is no good textbook." Mr. Norton is clear and concise; the arrangement of the matter is excellent, and the book will serve equally well for class-work and private reading. Naturally, here and there a critical student will be moved to dissent; a text which does not stir controversy is probably useless. Some will think that in explaining the words of the Preamble, "We, the people of the United States," the author does not give sufficient weight to the words of Article VII, "The establishment of this Constitution between the States so ratifying the same," and the concluding phrase, "done in Convention by the unanimous consent of the States present." The people at large did not choose the delegates to the Convention, nor was the Constitution submitted to the people at large. The "We-the-people" theory finds a firmer foundation in the results of the Civil War than can be supplied from a study of the Constitution itself, or of the records of the Convention. But in spite of this and some other debatable propositions advanced by the author, Mr. Norton has written a text so far superior to similar attempts as to make comparison ludicrous.

P. L. B.

William DeMorgan and His Wife. By A. M. W. STIRLING. New York: Henry Holt & Co.

Few but dyed-in-the-wool De Morgan-ites are likely to have the patience to read without skipping this voluminous biography. For the material the author collected is not skilfully used and so much space is devoted to the achievements of Mr. and Mrs. De Morgan as artists that those who are eager to learn how "Joseph Vance" or "Alice for Short" was written, will probably have their ardor somewhat cooled before they reach those chapters. Born in London in 1839, the son of a mathematician, young De Morgan chose art as a career and subsequently devoted himself to designing and manufacturing tiles and pottery. After spending nearly half a century in that work, he suddenly gave it up and turned into a very successful novelist at the age of sixty-seven with ten years still before him in which to write those long and discursive stories so full of humor and humanity. When almost fifty, Mr. De Morgan married Evelyn Pickering, a painter of the Burne-Jones school, and found in her for nearly thirty years a very appreciative and congenial helpmate. It was she who started her husband on his career as an author when

his interest in pottery flagged, and she edited and completed his two posthumous novels. The fine illustrations in the biography are chiefly reproductions of Mrs. De Morgan's paintings. The author of "When Ghost Meets Ghost" died toward the end of the Great War and his wife did not long survive him. Unhappily De Morgan's writings are tainted with the skepticism of his age, but there is a robust optimism about them, however, and a Dickensian sympathy with the poor that deservedly won him the title, "The last of the Victorians." W. D.

Reptiles of the World. By RAYMOND L. DITMARS, Curator of Reptiles and Assistant Curator of Mammals, New York Zoological Park. New York: The Macmillan Co.

It is gratifying to see a republication of this excellent work, first produced in 1910. Dr. Ditmars, equipped with a knowledge both systematic and experimental, has popularized an interesting and useful branch of zoology, and has done more than any other American writer to remove reptile life from the obscurity of fable to the wholesome atmosphere of familiar acquaintance. His excellent illustrations lose none of their first distinctness in this new appearance, and we note the corrected position of one plate that was formerly inverted. His style, as always, is facile and interesting without sacrifice of scientific accuracy.

Perhaps the present opportunity might have been embraced for a new edition of the work, embodying a few slight improvements. To locate, for example, the fang of an opisthoglyph snake "in the rear of the upper jaw" gives the uninformed reader no picture of a fang placed at the rear of the comparatively short maxillary row, and consequently almost under the eye, and less than half-way back. Another statement (p. 203) seems somewhat too absolute; four independent and authentic descriptions have convinced the present reviewer that "the story of the female snake swallowing her young in time of danger" is not by any means "purely fallacious," nor does any snake, cannibal or otherwise, begin to eat when alarmed by the approach of man. An addition of fascinating interest, and not too prolonged, might have been furnished by a page or two on the "egg-tooth" which is common also in lizards, and even to some viviparous snakes; especially since the almost solitary monograph of Professor Hay on this subject is long out of print. Possibly, too, a word might have been said about the rare and singular aberrations sometimes observed in the mode of parturition, as in the case of the single female specimen which led the late Professor Surface to class the hog-nose as viviparous. The photographic record of that specimen leaves no doubt of the fact in its own individual case. The point, however, may be curious rather than important.

The widest possible circulation is to be wished for such a book as this. Its author renders an especial service in his careful distinction of various degrees of potency in the activity and application of snake venoms, and of their total absence from most species, a subject whose truthful exposition is most timely at an hour when certain special studies in the toxic ingredients of salivas have furnished sensational journalists with a pretext for assuring the public that "all snakes are equally venomous." Dr. Ditmars' sound statements of the facts are the best antidote to such reckless assertions. W. H. McC.

The Seven-Fold Gift. A Study of the Seven Sacraments. By WILLIAM F. ROBISON, S.J., Ph.D., St. Louis: B. Herder Book Co. \$1.50.

Another section has been added to Father Robison's valuable exposition of Catholic doctrine. In his preceding volumes, he has shown the necessity of religion, the credentials of the Christian claim, and has proved the necessity of union with the Catholic Church to gain salvation. In the volume under review, by a clear explanation of her Sacramental system, he enters more into the de-

tails of the true Church of Christ. The true office of the pulpit is to teach; from knowledge will arise admiration and a greater esteem of our spiritual treasures, and thence a more eager desire of possession. He does well, then, to reduce the very important treatise on the Sacraments to the form of popular discourses. In his method of exposition, the author is positive rather than controversial, and though he makes frequent use of the well-known theological *loci*, his manner is neither heavy nor bewildering. He knows well how to avoid the intricacies of an argument without impairing its completeness, and how to establish a clear perspective in the midst of a mass of erudition. Father Robison has succeeded in popularizing such solid proofs as that of prescriptive possession, and has escaped the fault of verbosity in his presentation of the testimony of tradition and the Fathers. These discourses on the Sacraments reveal not only the depth and extent of the Saviour's love, but make manifest the beauty and logic of the Church He founded. F. X. T.

BOOKS AND AUTHORS

The Catholic Mind.—The first article in the *Catholic Mind* for September 8, is a reprint of Cardinal Newman's sermon for the feast of St. Monica, "Intellect the Instrument of Religious Training." The subject is admirably suited for the opening of Catholic colleges and universities. Teachers and students alike should master these beautiful pages in which the great Catholic scholar so sternly frowns down upon the divorce between religious and intellectual training. Newman wishes them to dwell in amity and to be found under the same roof and in the same halls. Newman's sermon is followed by a few pages of Hilaire Belloc entitled, "A Preface to Gibbon." Here, Mr. Belloc shows that Gibbon is untrustworthy as an historian, for neither does he study the original sources, nor see the outstanding facts of history. To prove the latter point, Mr. Belloc shows that the author of the "Decline and Fall" keeps the most rigid silence about the great "fact" of the early Church's devotion to the Eucharist, and about the effects of that devotion in the lives of the Faithful. It is as if an English historian were to keep silent about Magna Charta. The worshipers of Gibbon will have their faith in him rudely shaken if they attentively read these trenchant paragraphs. The third paper, "Why Freemasonry is Banned," gives four pithy answers to a query often made by those outside the Church and which Catholics do not always find it easy to make clear to inquirers.

Dominican Centenary.—"Pages from a Hundred Years of Dominican History" (Pustet) by Anna C. Minogue, is a domestic record of the foundation and spread of the Third Order of St. Dominic in America. The annals reach back to the pioneer days of Kentucky, when Bishop Fenwick established the Congregation which was later placed under the patronage of St. Catherine of Sienna. Through these hundred years, the daughters of St. Dominic have waged a heroic struggle against poverty, accident and opposition, and it is only now that they are reaping the full fruits of victory. Though they have spread to the South and the East and the West, they have retained the same spirit of zeal and self-sacrifice that characterized the pioneers of St. Catherine. Their educational record is a noble one, and their work as nurses during the influenza epidemic is not less heroic than their devotedness during the cholera and yellow-fever plagues of the last century. The annals, personal in nature, contain many incidents of American Church history that deserve to be better known.

Children's Books.—Mr. Gaylord Johnson has ready for children another amusing and instructive little book about the heavens called "The Sky Movies" (Macmillan), which is full of good pictures and diagrams. Peter and Paul, the twins and their small sister Betty, with the help of Puck, the elf, and of Uncle

Henry, learn a vast deal of lore about the movements of the sun, the moon and the planets and grown-ups will also find the book full of information.—The "Third Reader" has lately been added to the attractive series of "Corona Readers" (Ginn), edited by Maurice Francis Egan, Brother Leo and James H. Fassett. Little Catholic children will find the road to learning very alluring when they read the varied collection of verses, tales, passages from Holy Writ, Saints' lives and pictures with which the textbook is filled.

Books for Students.—The latest of the "Loyola English Classics" (Loyola University Press, Chicago, \$0.15) series is Coleridge's "The Rime of the Ancient Mariner" which Aloysius J. Hogan, S.J., has admirably edited for school use. The purpose, introduction, the account of the poem's character, the notes, analyses, searching questions and numerous exercises furnish high-school pupils and their teachers with a complete *apparatus criticus* for the study of the beautiful ballad which is so full of the medieval Catholic spirit.

"Modern Essays and Stories" (Century) by Frederick H. Law, will be well received by every teacher of advanced English. The book is a collection of judiciously selected short-stories and essays, and enables the teacher to coordinate a very difficult and considerable part of his prescribed course. The brief biography preceding each reading brings the student in touch with the more modern essayists and story writers, while "The Suggestive Question," "Subjects for Written Imitation" and "Directions for Writing," which follow each selection, will test the student's alertness and afford him opportunity for self-improvement and initiative. The preface, may perhaps, provoke criticism, inasmuch as the author disparages the work of the earlier writers. The treatment of the short-story, though brief, brings out the main precepts to be noted in class-work.

Novels.—"Storm-Wreck" (Century), the first novel of an English woman named Vere Hutchinson has its scenes laid among the Lincolnshire-coast people. The story describes the career of two lads, one of whom was cast up by the sea when an infant, the other being his foster-brother. Each becoming subsequently a maiden's rival suitors, the rejected man makes a worthless woman his wife, a step which ends in the ruin of their home and precipitates a tragedy. The book is powerfully written, the plot being skilfully constructed, though involving a crime which makes a part of the story too outspoken.

"At Sight of Gold" (Appleton), by Cynthia Lombardi is a novel more complicated than artistic. The story opens in Italy and introduces an American adventurer and his daughter who rob a trusting young inn-keeper of a treasure he had discovered and then flee to the United States. When the action subsequently changes to New York, numerous vaguely defined men and women, some of whom are Catholics, carry on the plot.—The early chapters of "Granite and Clay" (Little Brown), Sara Ware Bassett's latest book, present in old Cap'n Allen and his two maiden sisters amusing and lifelike portraits of "Cape Cod Folks." But Andrew and Penelope, the lovers of the story, are not nearly so convincing, especially after the action of the novel is transferred to a sort of sublimated Boston where the probabilities are seriously strained.

"The Backsliders" (Houghton), by William Lindsey, graphically depicts the everyday life of a little Adirondack town. The tale centers around the education of a young Methodist minister, who has exchanged the professor's chair for a pastorate. After various experiences with his flock, which contains the usual "characters," he wins the town pagan, who is converted and willing to preside at the Epworth League. The novel is well written, and is a good analysis of the emotionalism of the Methodist Church.

The Catholic World.—The September number keeps up the high level of literary craftsmanship of this popular magazine. It opens with a paper entitled "A Century of Brazilian Independence." Now that Secretary Hughes is actually in Brazil as special American Envoy at the Brazilian centennial festivities, the pages of Father John F. O'Hara, C.S.C., will prove timely and interesting. May Bateman discusses the novels of Compton Mackenzie. Catholic critics of the novelist's work will agree with Miss Bateman when she says: "Nobody, more than Compton Mackenzie himself, knows better how far short his little skiff fails of reaching the haven where it would be, nor how much of personal ballast he has yet to overthrow before he wins there." "Father Michael Earls, S.J., writes a tender and deftly turned poem, "On a Birthday." In "Fetters of Gold," Mary A. Carne informs us that she "first met him in a Colorado canyon." . . . But the fetters are quite different from those which at first are suggested to the reader. There is an atmosphere of medieval asceticism, welcome in these bustling and busy days, in Helen Parry Eden's "A Dialogue of Devotion." Rightly so, seeing that it is a dialogue between Hugh the Glover, a rich burgess of Woodstock in the days of King John and the Anker or Anchorite of Dornford, in which the good burgess is rightly instructed in the meaning and nature of "devotion." P. A. Sillard writes appreciatively of O. Henry. Father J. Simon, O.S.M., presents us with an instructive commentary on Matthew xx, 20-23; Mark x, 35-40, in which we find the incident of Salome and her sons; Armel O'Connor gives a poem called "*Le Moment Infini*," beginning with the suggestive lines, "White swans were sailing down the stream. . . ." Elizabeth Voss, some simple but devotional lines, "My Wish." Mr. Schackmann asks "What Causes Hard Times?" Ethel King writes of "Pottery," telling us that out of our broken fragments, the Great Artist can mold a masterpiece. George O'Dwyer supplies interesting details about the "Irish in Ipswich" (1630-1700) and Herbert F. Wright in "American Recognition of Albania and the Balkan States" places before us a number of little-known facts concerning the new countries admitted into the comity of nations. There is the usual well-assorted collection of book-reviews, and a glance at current events.

Dobson's "Phyllida."—The best selections in Fuess and Stearns' "Little Book of Society Verse" (Houghton, \$1.75) came from the clever pen of Austin Dobson. In the following stanzas he effectively contrasts "The Ladies of St. James's" with his "Phyllida":

The ladies of St. James's
They're painted to the eyes;
Their white it stays for ever,
Their red it never dies:
But Phyllida, my Phyllida!
Her color comes and goes;
It trembles to a lily,—
It wavers to a rose.

The ladies of St. James's!
You scarce can understand
The half of all their speeches,
Their phrases are so grand:
But Phyllida, my Phyllida!
Her sly and simple words
Are clear as after rain-drops
The music of the birds.

The ladies of St. James's
They have their fits and freaks,
They smile on you for seconds;
They frown on you—for weeks;
But Phyllida, my Phyllida!
Come either storm or shine
From Shrove-tide into Shrove-tide,
Is always true—and mine.

Sociology

International League of Christian Trade Unions

THE League which unites all trade unions of Europe, basing their program on Christian principles, is now an established fact. It is also a fact to be reckoned with.

The International Court of Justice of the League of Nations sitting at the Hague has taken for its first case of adjudication a difference that arose out of the opposition which the International Federation of Trade Unions of Amsterdam made when the Christian Trade Unions of Holland sent an accredited delegate to the Third International Labor conference held at Geneva, Switzerland, last fall. The Amsterdam organization is guided chiefly by Socialist principles. This is the main reason why the American Federation of Labor under the leadership of Gompers refused to cooperate any longer with this organization. Because of its Socialist tendencies the Christian workers saw the necessity of creating trade unions of their own and united in an International Federation of Trade Unions independent of Amsterdam. Recognizing the growing power of the Christian Trade Unions, the leaders of the Amsterdam organization sought to discredit them at the Geneva Conference by challenging the credentials of the Dutch delegate. This caused such a storm that the matter was referred to the Hague tribunal for adjudication. Mr. Serrarens, the delegate who is also secretary of the International League of Christian Trade Unions, is confident of a successful issue of the case, because he represented at the time the largest labor group of Holland, and the Amsterdam Federation will experience much difficulty in proving that it has a monopoly right in the matter of labor representation at international conferences.

The fact of the matter is that the International League of Christian Trade Unions can no longer be ignored. About two years ago it was non-existent. Now it counts over 5,000,000 members. The Christian trade unionists of Belgium, Germany, France, Hungary, Italy, Yugoslavia, Luxemborg, Holland, Austria, Switzerland, Spain and Czechoslovakia are united in this League. The seat of the organization is at Utrecht, Holland.

Its beginnings were not without many difficulties. Two years ago the atmosphere of Europe was charged even more than now, and it is bad enough now, with political squabbles of a mean, chauvinist character. A feeble attempt to hold an international conference was made at Lucerne in April, 1919; about the same time a similar congress went into session at Paris. But these congresses were scarcely international.

Nationalistic considerations kept the delegates away, or if they came they came charged with an overload of cautions and oversized bundles of reservations. However, some good was accomplished. To a large extent the ground was cleared for international action. The Con-

gress at the Hague, June, 1920, was the outcome, and a successful one. The League was established. The elections for President returned a Swiss whose neutrality was never questioned, Mr. Joseph Scherrer, Councilor of the Swiss National Assembly and a tried labor leader in the Helvetic Confederation. Much pioneer work remained to be done. It required dogged persistence and patient prudence to clear a way so that the Christian Trade Unionists in the various countries might march shoulder to shoulder to their goal. Each country found itself in the vortex of peculiar national difficulties, and as long as the political situation remained in a state of turbulent chaos, the reaction could not but make itself felt, even in the circles of Christian trade unions. With what untiring energy and with what wonderful good-will the directing committee worked was shown by the report read at the Second International Congress held at Innsbruck in June of this year.

The most important work was done in a number of similar conferences held by the members of the directorate successively in Basle, Cologne, Rome, Geneva, Paris and Frankfort. Since the directorate respects lines of nationality, the Christian trade unionists of the various nations being represented therein, an opportunity was given to bring conflicting viewpoints to a frank and calm discussion, to remove unfair impressions created by one-sided war propaganda, to make allowance for special national problems quite different in each country, and to find common ground for harmonious action. After much laborious work the foundations were laid in a constitution that proved acceptable to all. Results showed themselves quicker than had been anticipated.

Up to this time international trade organizations were unknown among Christian workers. The tobacco workers met in Düsseldorf, Germany, two months after the establishment of the League, and are now honored with the distinction of being the first trade group of Christian workers who are united on an international basis. Other groups soon followed. Thus besides the international organizations founded for general employes, railroad men, farm-hands, factory, transport, wood and garment workers, the construction, lithograph, leather, metal, food, tobacco and textile trades, are organized on an international basis. International unions for miners and mail, telegraph and telephone employes are now preparing.

If the above list of international organizations is carefully scrutinized it will be remarked that trades which in labor history have been known for very radical tendencies, contain still a compact nucleus of workers that holds within it sound germs of life for sane social reform. That this nucleus has so suddenly developed in power is a fact that should not be passed by in silence.

Women workers are also represented in the League. They have two members in the directorate. The women workers met last September in an international Congress

at Brussels. A count of the women workers represented by the forty delegates at the Congress showed that thus far approximately 752,000 Christian women workers are members of the League. The resolutions passed at this Congress respecting maternity care, hours of work, home work, and in general respecting the employment of women in industry are worthy of more than the passing word which I am able to give them here. It is refreshing to take in hand this program affecting women workers, full of so much common-sense, in view of the sentimental tweedle-twaddle which printing presses have put out so copiously, on woman labor in recent years. But it must be noticed how conscious the women are of their power. When it was decreed at Geneva last fall that only women organizations that are affiliated with the Amsterdam International, or, if not affiliated, had at least pledged themselves to work in its spirit, may send accredited delegates to the international labor conferences called by the International Labor Office of the League of Nations, they drew up a forceful letter of protest and withdrew in a body from Geneva. I quote only the last paragraph of this protest. "From this hour on we deny you the claim of representing all the women workers of the world. From this hour on we send out our appeal to the Christian women workers of the world to unite themselves with us for a realization of our ideals, of justice and true liberty."

This dignified consciousness of the solidarity of their cause characterizes the League as such. Plans are under way to foster this spirit of solidarity by publishing an international review; it should appear before the year is out. An audacious commencement has been made by the publication of a remarkable program for world reconstruction. This document is so replete with sound theory and practical suggestions of action that it bears very careful perusal. Its plan for a complete reorganization of the productive process is about as fundamental a proposal, and economically as revolutionary a one, as has as yet anywhere appeared. Not all will agree with it, but it tells of a clearness of aim such as inspires confidence in the future development of the League.

A. J. MUENCH.

Education

The Nexus Society at Holy Cross

THE "Nexus Society" is an undergraduate society composed exclusively of the entire senior class at Holy Cross College, Worcester, Massachusetts. The purpose of the society finds a very general expression in the name "Nexus," which signifies a bond or connecting link between the senior class and the alumni. The society is now in the third year of its existence, having originated with the class of 1920.

It is because the student is very limited and inexperienced, because he is still very young with all of youth's fancies and vacillations, that there is one sufficient reason

for this society's existence. Due to a greatly increased enrollment at Holy Cross during the past two decades, there has taken place so phenomenal a change in the former hierarchy of professions that the senior undergraduate's hesitancy and incapacity to start himself correctly have been greatly intensified. For these two reasons there is a true necessity for such a society and good ground for interest in its success.

Now, it is not meant that this condition always obtained. From the first graduating class of 1849 up to the opening of the twentieth century the statistics of the college show that nearly 80 per cent of the men were determined either to the priesthood, to law, or to medicine. A resolution to enter the clerical state, or one of the two major professions, usually signifies a well-conceived objective which, because of the labor and expense antecedent to its attainment, presupposes carefully weighed motives. Moreover, the students of those days were more mature than those of the present; life was not so complex and the alternatives were fewer.

However, statistics for the past twenty years tell a much different story. They show a prodigious increase in the number of students, with a lowering of the average age. The world in general, and the business world in particular, has undergone a marked development and has opened up so many new fields of endeavor to the graduate that the one-time triarchy of clergy, law and medicine is now no more. The appended table will show more clearly than words the changed attitude of Holy Cross men towards the various professions.

Class	Number of Graduates	Theology Per Cent	Business Per Cent	Teaching Per Cent	Law Per Cent	Medicine Per Cent	Various Per Cent
*1849-1870	101	60.0	10.0	3.0	12.0	9.0	6.0
1871-1880	130	47.6	7.6	5.3	20.0	15.3	5.0
1881-1890	198	45.9	8.5	4.5	9.0	27.7	4.0
1891-1900	336	37.2	10.4	7.1	21.1	20.2	2.8
1901-1910	461	22.1	23.9	13.7	21.5	13.7	5.2
1911-1920	941	16.4	38.0	13.5	9.4	8.8	13.9

Thus the clerical state from a major percentage of 60 in the period 1849-1870 has dropped to 16.4% in the period 1911-1920, while the percentage in business rises from 10% in the first period to 38% in the last decade. Law and medicine, while suffering equal fluctuations, have held their own during practically the entire history of the college, although statistics for the last ten years show a marked decline in the attractive power of these once favorite professions. It is interesting to note that the teaching profession has risen from 3 to 13.5%, a steady climb through each decade. Hence, statistics for the past twenty years show that the old order of theology, law and medicine, with business and teaching as comparatively negligible percentages, has been displaced by business,

* The first period is taken as one of 22 years because of the small number of graduates.

theology, law, teaching, and medicine. The appended table of figures will more graphically bring out this fact.

No. of Grad-	Theology	Business	Teaching	Law	Medicine	Various
Class uates	No. %	No. %	No. %	No. %	No. %	No. %
1891-1900	336 125 37.2	35 10.0	24 7.1	71 21.1	68 20.2	13 2.8
1901-1910	461 102 22.1	110 23.9	63 13.7	99 21.5	63 13.7	24 5.2
1911-1920	941 154 16.4	358 38.0	127 13.5	88 9.4	83 8.8	131 13.9

These tables confirm the second reason for the Nexus Society's existence, viz., that the marked change in the hierarchy of professions, as far as the Holy Cross undergraduate is concerned, has served only to intensify his natural hesitancy and incapacity to make without aid a wise and lasting choice of his life-work. The first to recognize aggressively this situation was the society's faculty moderator, the senior professor of philosophy. The moderator, in his interest and sympathy, sought and found a remedy. That remedy is denominated "The Nexus Society."

The remedy devised depended for its success upon two parties, the alumni and the senior undergraduates. The moderator saw that the body of the alumni was strong both in attainment and in good-will. In the first place, the personal story of their achievements would serve as an inspiration and would give an antecedent reflection of life's mirror to the students. Secondly, it was hoped that the alumni would use their influence in placing young men who could claim kinship through a common Alma Mater. But the remedy was not one of pure paternalism. The undergraduate would first be compelled to examine his own mind, to think hard and clearly upon the relative value of life's various objectives, and then to choose wisely and finally. This serious introspection would precede and continue through a personal interview with the moderator of the society, who, in the character of professor, priest and friend, would assist the young man to dissipate his fancies and arrive at a conviction. The importance of this interview can hardly be overestimated. So, the remedy involved both self-help and the help of the alumni in the selection of a profession. It was a case of undergraduate and alumnus working in combination for the same end, the young man's success and happiness.

The cooperation of the alumni with the undergraduate has been successfully actualized. Distinguished graduates and also non-graduates have given bountifully of their time and energy to the senior classmen. They have come and given personal talks upon their respective professions, upon the essential requirements, the value, the hardships and the rewards of their walks in life. What have been the results? The inspiration of a great example, the acquisition of real facts, and the destruction of false notions, with a consequent more truthful individual appreciation of life's various endeavors.

The proximate purpose of the Nexus Society is to prevent the graduate-to-be from taking a mere "job" and to assist him in the selection of a profession. This purpose it has accomplished in the past and will, it is hoped, accomplish in the future by means of an intimate interview

between student and moderator, and by the inspiration, advice, and material aid of the alumni. The ultimate purpose is one dear to the heart of the undergraduate and to those interested in the welfare of young men; the lasting happiness and success of Holy Cross men in the world beyond the college walls.

FRANCIS A. DRUMM.

Note and Comment

Mgr. Edwards' Death

ON August 30, the Rt. Rev. John Edwards, a former vicar-general of the diocese of New York, died in St. Vincent's Hospital, at the age of eighty-nine years. Born in 1833, the late prelate came to New York at an early age and after graduation from St. Francis Xavier's College, entered St. Joseph's Seminary, Troy, N. Y., where he was ordained to the priesthood. Returning to the city in 1873 he held various pastorates and other posts of honor and responsibility until the time of his death. A kindly and lovable man, his zeal, patience and sympathy were unbounded. Wherever he was, there, too, was the kindly, cheery word to strengthen the weak and enhearten the discouraged. It may truthfully be said of Mgr. Edwards that he scattered blessings as he went and left behind the memory of a kindly, holy soul who was always intent on the business of his Father, the sanctification of his own soul and the salvation of those about him.

Catholic Women Workers' College

THE success of the Catholic Workers' College at Oxford, which is conducted under the auspices of the Catholic Social Guild, as a memorial to Father Plater, S.J., has now suggested the establishment of an entirely similar institution for women in the university city. In bringing this interesting item the Catholic News Service of London adds the following details:

The women's college will be, of course, quite separate and distinct from that of the men, which has Father O'Hea, S.J., as its Principal. But so far as the course of studies goes, the women will follow practically the same curriculum as the men; and the end sought will be the same: to train women for leadership in the trade-union movement, and to equip them for leadership along the lines of Catholic and social principles.

A benefactor has already provided a hostel for the women students. A little money has been collected, and when a sum sufficient to provide scholarships for the first students has been raised the new college will open its doors to receive them. This however cannot be done in time for the new academic year.

Successful Colorado Cooperatives

IN spite of the difficulties under which Rocky Mountain cooperators labor, the 25,000 Colorado farmers who are grouped in 150 cooperative organizations in that State did a business last year close to \$25,000,000. A single

farmers' cooperative supply house in Yuma, approximated \$2,000,000 as its business turnover. The Cooperative Supply Company of Monte Vista shipped last year over 3,500 cars of the best Colorado potatoes direct to dealers, thus excluding the profits of commission men and market speculators. In announcing to its readers the success of the Colorado cooperators the *Journal of Electrical Workers and Operators* calls special attention to the farmers' cooperative fire insurance companies of that State. The business of these cooperatives now totals over \$30,000,000 and is said to be "written" at one-third or less of the former cost.

Acadians Worship Again at Grand Pré

FOR all the readers of Longfellow's immortal "Evangeline" and for every lover of freedom, August 16 was a memorable day. After 167 years the Acadians from all parts of Canada and the United States gathered in Grand Pré to attend at the blessing of the corner-stone of the new Catholic chapel that is rising on the historic site of the old Acadian chapel of 1755. The event was made still more impressive by the fact that on the same spot where Evangeline and Gabriel knelt long years ago at the Holy Sacrifice, a descendant of René LeBlanc now pontificated at the altar in the person of Rt. Rev. A. E. LeBlanc, Bishop of St. John, N. B. We can well therefore join in the enthusiasm with which the staff correspondent of the Halifax *Herald* begins his account:

Imagine it! On that very spot from which, nearly 170 years ago, the original Acadians were deported and literally scattered to the ends of the earth, stood today a great assembly of their descendants who had come from the various Canadian and from the New England States, and even as far south as the State of Louisiana. And there, in the long-lost homeland of their forefathers these descendants of the ancient Acadians praised God for this incredible "Divine event," and beheld a beautiful memorial church, built of native stone, dedicated to the traditions and faith of their forefathers.

The ancient wound had been healed and there was but one sentiment on the occasion, peace and good-will to all men. The *Morning Chronicle* of Halifax fittingly compares the return of the Acadians to rebuild and rededicate their temple to the return of the children of Israel.

The New Soviet Church

SOVIET authorities plainly failed in their overt attempts to deprive the people of their religion. They have now adopted entirely new tactics. While Orthodox Bishops are still languishing in prison under sentence of death the Red leaders are supporting a pro-Bolshevist Church. Their plan is similar to that of the Czechoslovakian Government in its futile efforts to destroy the Catholic Church, but the work is done more thoroughly. The English Catholic news service writes:

A new and so-called pro-Bolshevist Church party has been

formed in Moscow. All the clergy who refuse to join the party are first of all dismissed from their clerical offices, then they are arrested and tried as counter-Revolutionists and many of them have been shot as common felons.

The Bolsheviki seem to have an easy tool in Bishop Antonin, whom they have caused to be elected in some manner as the head of the new Soviet Church. Vladimir Lvoff, a layman who was Chief Procurator of the Holy Synod in Kerensky's Provisional Government, has been plucked from obscurity, and like another Thomas Cromwell has been set in office as a hammer of the clergy—a *malleus monachorum*. He is at present engaged in what he describes as a comb-out of the clergy.

Those who refuse to accept the new Soviet Church may follow in the footsteps of their martyred brethren.

The Lady with the X-Ray Mind

PEOPLE apparently insist upon being duped, and there are countless agents willing to gratify this propensity for a suitable remuneration. Spiritism is not the only case in point. In the *Washington Daily News* Imogen Stanley recently published a series of articles detailing her experiences with various local fortune tellers. Sufficiently typical is the "lady with the X-ray mind," whose "psychometric readings" took place after she had gotten "the mental vibrations" of her visitors and incidentally the modest fifty cents that were deposited in her collection plate by each of a small room-full of women. Her words were listened to with rapt attention by her audience. Was a future husband desired? Forthwith he appeared before the vision of the medium invested with the beauty of Apollo, or the virtue of Galahad, or the wisdom of Solomon, or more likely with all these perfections combined. "Really is that so?" a youthful inquirer, leaning forward with shining eyes, would exclaim. "Yes, I'm sure you're right! Yes, yes, yes." Among the printed questions the lady of the X-ray mind was prepared to answer was listed the following: "Will I hafter (*sic*) get an operation?"

In another instance a visit was made to a "spirit medium," who gave one-dollar or two-dollar readings at choice. On selecting the latter variety the arrival of the spirits was thus announced:

The spirits are rising round you. The room is full. I have never seen so many kind spirits. The spirit voices tell me there will be a great change for you. Things about you now will become a more satisfactory of a nature of a part for you (*sic*). [When questioned the same words were repeated exactly.] There will be a great broadening and the future will become more brighter and more happier. The squares of security are watching over you.

After receiving this highly intelligible information the lady reporter named a fictitious soul-mate, whom the medium then very cautiously described as a "darkish blond." "He is stepping forward in the room now. He wishes to say to you that he wants to be more to you. The country at large is broadening out for him. You should marry him, etc., etc." Such a wealth of cheerful news, no doubt, was cheaply priced at two dollars.